

ar V
13734



Cornell University Library

THE GIFT OF

The Author

A272169

12 / III / 13

Cornell University Library
arV13734

Homely thoughts on the way of developmen



3 1924 031 284 866
olin,anx



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924031284866>

Ask. J. Coutts

16/xii/12. HOMELY THOUGHTS

ON

PARABLES OF GRACE

IN THE LIGHT OF

Science and Religion.

By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

LONDON.

G. LYAL, 36, Hardy Terrace, High Road, Wood Green, N.

MELBOURNE, AUSTRALIA:

M. L. HUTCHINSON, 305, Little Collins Street.

1912.

PRICE - - - TWOPENCE

OLD LAMPS

AND THE

NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of Empiricism, Philosophy and Religion on the Question of Development.

- CHAPTER I. FORCE, ENERGY, MATTER AND PHYSICS.
Lamp : The Sphinx and the Riddle.
- CHAPTER II. THE REALM OF PHYSICAL LIFE.
Lamp : The Maze and the Minotaur.
- CHAPTER III. THE REALM OF THE SPIRIT.
Lamp : The Avatars of Vishnu.
- CHAPTER IV. THE REALM OF MIND.
Lamp : Parseeism : The Conflict of Good and Evil.
- CHAPTER V. THE REALM OF INTELLECT.
Lamp : Ulysses and his many labours.
- CHAPTER VI. THE SOUL AND THE MORAL LIFE.
Lamp : Naaman the Leper.
- CHAPTER VII. THE REALM OF GRACE.
Lamps : Abraham and Nebuchadnezzar.
- CHAPTER VIII. THE REALM OF CONFLICT AND SACRIFICE.
Lamps : Abel, Isaac and Isaiah.
- CHAPTER IX. THE WORK OF THE HOLY SPIRIT.
Lamps : Sacrifice, The Bush, The Shekinah, Ezekiel's Vision.
- CHAPTER X. THE GLORIFIED LORD JESUS CHRIST.
Lamp : The Vision to John in Patmos.
- CHAPTER XI. ANALOGIES OF NATURAL AND SPIRITUAL WORLDS.
Lamp : The Bible as the Living Word of God.
- CHAPTER XII. THE KINGDOM OF HEAVEN AS WITHIN MAN.
Lamps : Science and the Conscience.
- CHAPTER XIII. THE VISION OF BLESSING, HARMONY AND UNITY.
Lamp : The Pattern in the Holy Mount.
- CHAPTER XIV. CHRIST IN MAN AND MAN IN CHRIST.
Lamp : The Treasure in the Earthen Vessels.

London : G. LYAL, 36, Hardy Terrace, Wood Green.

Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

PRICE SIXPENCE.

HOMELY THOUGHTS
ON THE
PARABLES OF GRACE
IN THE LIGHT OF
Science and Religion.

By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

LONDON :

G. LYAL, 36, Hardy Terrace, High Road, Wood Green, N.

MELBOURNE, AUSTRALIA :

M. L. HUTCHINSON, 305, Little Collins Street.

1912.

2/
0d

PREFACE.

This pamphlet, on the "Parables of Grace." is one of a series; in homely fashion the effort is made to show that there is no want of harmony between Science and Religion. It is pointed out that Science means the true knowledge of related thoughts in all realms of truth; whilst Religion means the right spirit, and the reception, conception, and conformity to truth, as defined law. It is Science, as light, that leads the way into the City of God; true Religion is in the Kingdom where the Will of God is known and obeyed.

The line of thought is ideal and spiritual, in this sense, that, Science and Religion carry on their studies from the standpoint where it is seen that reconciliation has taken place; they have reached a higher stage of development; they are in possession of the Kingdom of God, in Grace.

What this means is that inductive Science reduces all things, forms, thoughts, ideas, and related conditions of order and laws, to their ultimate principles as facts. Principles are facts of Being; men believe in their existence; thus it is not in harmony with reason to deny their existence. As Being exists before becoming, so Principles precede sensations, thoughts, ideas, and science; they are all the children of Faith. The mother of true Science is Faith; what Science tries to do is to build up a spiritual cosmos after the heavenly pattern found in Creation, as the Revelation of the Power, Wisdom, Goodness and Grace of God. Science must work back inductively through effects to the Cause to find a reliable foundation. When the foundation has been found, as in the physical world of Power, then Faith begets a Hope that is full of life, and a new world of thought comes into existence known as psychology. Faith and Hope become the inheritors of the kingdom that is heavenly; and also, of a realm that is environed by what is earthly. What follows is that they set forth upon an empiric search for the Kingdom of God, and the gentle Patience is their companion in the quest after truth. Upon their pilgrimage they meet with Love, clad in robes of Grace, on a mission from Heaven to Earth. This angelic Visitor teaches them that their quest is spiritual and heavenly; if they love, then Heaven is in them, and they are in the Kingdom of Heaven. Love is the Divine Teacher because Love is the Incarnation of Light and Life, of Order and of Law. Love reveals the King in His Beauty, Majesty and Glory; the Christ is made manifest as Creator, Lawgiver, Judge, Sacrifice and Saviour; upon His Head rests the Crown of the Universe, and thus His Authority is supreme.

This pamphlet, it may be conceived, recognises all that is involved in, this line of thought; thus the question raised is that of spiritual psychology. Faith, Hope, Patience and Love, as earthborn, discern that their knowledge is far from being perfect. The vision of Science, and of Religion, is that of an advanced psychology of ideas and ideals, of parables of Nature and of Grace. It is in the world that is Ideal that Science and Religion are strenuously working to produce a rational cosmos. Earthly conceptions and ideals are seen to be parables of grace; they require careful study, and spiritual discernment, to find out their meaning. It is a humbling, but a salutary thought, that the disciples of Christ should realise their true position at the present time; they are not masters but scholars; through the earthly they will come to understand the heavenly. If they do not understand the earthly parables of nature, and of science, then how will they be able to interpret the parables of Grace and all the parables of Heaven?

DECEMBER, 1912.

88, Highbury New Park LONDON, N.

HOMELY THOUGHTS

ON THE

PARABLES OF GRACE.

IN the pamphlet "Homely Thoughts on the Way of Development," there was specially kept in view this important thought that Science and Religion are no longer conceived to be in a state of antagonism. They are not merely reconciled; they are united in the bonds of true friendship; they are animated by the same spirit; and they seek the same ends, the welfare of man and the glory of God. Science is radiant with the light of truth, and is walking in the light of love and patient hope as related to the future; and, Religion, as becoming radiant in Grace and Love, is becoming more careful to walk in the light of scientific truth. They are mutually respondent to the heavenly wisdom and understanding with which both are being amply endowed; and they now see clearly that misunderstandings, such as have existed in the past, are the fruits of ignorance and of perverse conceptions.

What Science is claiming, and has a right to claim, is, that inductive knowledge, as followed in the physical world, has been helpful in guiding men into the way of truth. It is true that the physical sciences deal with things that have forms; but, it is also true that out of forms arise ideas; out of ideas and ideals order; and out of order, law. Science perceives that forms, ideas, order and law are successive stages of thought; the realms may differ as to their development, but, it is the privilege of Science to follow the light of truth into every realm of thought for the purpose of dispelling ignorance, and thus of raising man into that world, or universe, that is his inheritance. Science cannot be the enemy of mankind if its highest ideal is to teach men how they ought to walk safely, and with pleasure, upon this earth in harmony with the laws of the universe.

What Religion seeks to realise is that Life is an organic unity. At the root of all that is living there is the Life Divine. Life is more than power; than forms and functions; there is in life processes and purposes; there is a

cycle of being and becoming, of reproduction and renewed life. The life may be physical, psychical, moral, or gracious ; but what the religious man feels is that within and behind all forms of life, God is active. Man is a seeker after God ; his desire is to find God ; and to realise that God can be found in all His works. This is where Religion differs, in spirit, from Science ; the aspiration of the one is to find and see God ; the inspiration of the other is to find the light of truth and to walk in it, ever making new and wonderful discoveries of the wisdom and love of God. Science is much taken up with truth as the way to God ; Religion thirsts for God, the living God, and desires to appear before God. They are complementary in their pursuits ; but this difference may be discerned : Science is much taken up in studying the way ; whilst Religion is satisfied that when the Face of God is seen, then the way will be plain ; the truth will be radiant, and the life will become godlike and divine. What is involved in such conceptions as these is, that God is in all His works ; He is the Light by which men see ; and He is the Life in which they live and believe. It is Science that enlightens the way by the light of order and law as truth ; it is Religion that harmonises and gives unity to life. Take away true Science and it is night and darkness ; abolish Religion then all harmony and unity are lost ; men become earthly, and they go onward in the darkness to death and the grave.

Science, it is to be conceived, will ultimately lead every true thinker to Christ, the Light of the world. He is not radiant light only, He is the Sun of truth ; as dynamic, He has risen ; and, by attraction all men are being drawn to Him. To Religion, He is Life, as Cause, because He has revealed to men the Love of God in Grace. He is the Revelation and the Revealer of God, as Father. Here also Science and Religion join hands, the one is intent seeking and trying to find true thoughts about God ; the other finds the Person, the Saviour, and the Friend. The one is a seeker, the other is a finder. The one scans the universe and finds no visible personal form to love ; the other stays at home in the deep recesses of the soul, and there the Saviour and Lord is found, trusted and loved.

These are truths well known to God-fearing men ; they know that in the very nature of things, in the universe and in man, the creature is subject, not self-caused ; is con-

ditioned and thus under law. What Science aims at is a complete analysis of diversities of all kinds of knowledge to be followed by a synthesis which will harmonise and unify all forms of truth. Science is like unto man going forth to survey the universe, very much self-centred and self-reliant ; but there is great danger in the quest, there is the awful risk of going astray ; if the light that is within has been demagnetised and changed into darkness, then, what hope is there, where so many ways meet, of finding the true way that leads to the land of light and peace ? Religion may not be so daring, enterprising and far-seeing ; there is the feeling that the compass of life is not reliable ; that the light within is not trustworthy, thus it is well to find a Guide and Teacher, who is able to lead and guide the thoughts in the right direction. Science is willing to confess that the outlook for the future is becoming more and more complex ; thus, if a reliable Teacher could be found, who could give laws for guidance, it would be well to follow those ways that are reasonable and right. It cannot be said that with these differences of outlook there is want of harmony. Religion seeks for, and longs to find, a trustworthy Guide in the way of this life to the life eternal ; Science is also a seeker and a finder, but, with Science, there is a reasonable reserve ; the demand is for a Teacher who will guide in the way of order and law ; of processes and purposes ; and, if such a Guide will reveal the pathway into the life eternal, under such conditions, it would be folly to reject the invaluable services of such a Teacher.

Science and Religion have been brought to see that they are equally impressed by the thought that all knowledge begins with, or arises out of, God ; they both seek after a First Cause ; and, they have no choice they are compelled to believe in God as that Cause. It is quite true that Science has been led to this belief by the roundabout way of reason and analysis. The Ultimate is not scientific relations ; all relations converge into a principle, a power that is one in its being ; and, it is when the Intellect of man comes to face the one, and tries to define, relate, condition, what cannot be defined, related, or conditioned, then the reason fails, gives up the quest, and sees that the Intellect is limited and conditioned ; that, in fact, it is a derived creature, and, that the attempt to define God is unreasonable and impossible. This is a salutary lesson to be studied by

all intellectual giants ; it is well to discover this special limitation ; it may lead to humility ; but it will do more, it will set the Intellect free to revel with delight in that great universe of thought that is caused, related and conditioned ; that is subject to order and law ; that reveals the processes, purposes, and ends that are found in all the works of God. This limitation of the Intellect, and of the power of reasoning, does not in any way degrade the man ; indeed, it sets him free with a freedom that no self-centred man could possess ; because when self is central then the reasoning is sure to be biassed and wrong. This is another version of the Ptolemaic and Copernican conceptions of the universe ; in the one case where man is central the thoughts are earthly and full of error ; but when they begin with God, and follow the way of development, then they are heavenly, and they are true because they are guided by definite order and by rational law. Religion is impressed with man's unfitness to find the way of life ; he discovers his own poverty in the spiritual life ; this is conceived to be a blessed state, because, the man has turned from self to God ; there is belief, an act of faith ; and this is the germ of the life of Grace ; it is the life from heaven brought into the soul. The question here is not one of differences in the ways that men may seek after and find God ; it is not that the man of Science has had a long journey and the child of God a short one. It is that every man requires to learn this all-important lesson that every beginning is with God. The beginning is the same to both as related to the Kingdom of Heaven, and to the Father in Heaven ; only the child by faith renounces self to begin with and trusts God ; whilst the man gropes his way toward God by sensations, perceptions, conceptions, ideas and ideals, empiric reasonings ; through nature, as power and life physical, psychical and moral to discover at last that God is the Root, and the Life, of all that exists. He is Being ; and, the way of becoming, so painfully, studiously travelled by a true man, could not have any valid satisfactory end except God. It is this difference that is being felt in modern thought ; the greatest intellectual giants in the past have been groping in their own souls ; in nature ; in the empiric wise thoughts of other men ; and, in a measure they have failed to find satisfaction and peace. They have been labouring at the oar in the darkness with wind and waves against them ; and, in the boat at their

side, lay, as if asleep, the very God of Peace. What men have to learn is not that there is anything wrong in study, in science ; it is the starting point that tells ; it is finding God by His revealed way in Nature and in Grace ; or, by starting from the self-centre with the determination to find, God, knowledge and wisdom. What the soul desires to find is truth and righteousness, satisfaction and peace.

All true life begins with faith in God ; but it is necessary to distinguish between blind belief that gropes toward God and living open-eyed faith that has life in, and comes from, God. This is a question that has its roots in psychology, in the Mind of man. The empiric man, from his self-centre, is ever dealing with ideas derived from sensations and conceptions. He is ever trying by his own intellectual power to put these ideas into rational order ; he is busy building up within himself a palace of truth after the pattern in the mount of God ; or, he is trying to build an earthly habitation upon the sands of time. By chance, as men say, in the providence of God really, wise men, as scientific thinkers, came across the way of science ; they found that it was full of light, and following it they have found God. It may be well to notice here that the way of empiric theology does not differ from empiric philosophy ; it is true that they are supposed to begin at opposite extremes ; the one from God by Revelation ; the other from man by nature ; but, in both instances the students begin with psychological ideas and ideals ; thus the theologian may, in his theological studies, be quite as much self-centred and wrong in building a palace of truth as the empiric sage. It is important to realise that every man who is trying to build wisely, and for eternity, must build his own house ; friends and teachers will supply the materials required for the building ; but he has to build in troublesome times ; thus in one hand he will hold the hammer, and in the other the sword.

The way that Science has been finding the way back to God, and faith, is instructive ; wise thoughtful men stumbled upon the way of inductive thought, in plain words of tracing effects back to their causes, instead of that well-trodden path of deduction by which they assumed a cause, and out of their own ideas produced effects. They produced their theories, and after that they tried to make the facts fit into their theories. Science has rejected such a method of study and it is by the way of induction that such wonderful dis-

coveries have been made in the physical world of Force and Life. Look, they say, at these great buildings standing four-square to all storms that blow upon them ; how beautiful they are ; with what radiant light they shine ; with what wisdom they have been built ; men have studied the processes, discerned the purposes, the order is known and laws have been formulated that are satisfactory, upon which they can depend ; in fact, so far as these realms of thought have been surveyed men have reached a haven of peace and they have real pleasure in the work that has been done. But they do not assume that they have attained to perfection ; they are now in sympathy with their far-seeing scientific brethren who have told them that they could see unseen footprints, and could read thoughts, that were in existence before a man was found that could read them ; indeed, they have been startled lately by a suggestion that, by the way of analysis, the very last line of force, traceable in the ray of electricity, has been speaking to men in a strange mystic tongue, telling them that the way to God, and the Kingdom of Heaven, is by that line. What men have discovered is that all their knowledge is that of related thoughts ; it is all building upon one foundation. Men have no choice left ; they cannot even doubt, and claim to be agnostics ; the Cause of all their discoveries is God ; He is the Rock upon Which their palaces are built ; He is their Substance, Structure, and Super-Structure. This is a great revolution in thought ; it changes the material into the spiritual ; it is the confession of faith that in God all things exist, consist and subsist ; men may try to avoid this conclusion, but it is in vain ; this place is Bethel ; men are awake, and they say, " This is the House of God and the gate of Heaven," and we knew it not. The spiritual is now regnant over the natural and the physical ; from God, as Cause, all that is physical has been derived : it is God that is in all forms and processes ; it is the Spirit of God that throws light on all purposes, maintains order and prescribes laws. The physical universe is a machine most wonderful, but it is a great spiritual cosmos and not a material chaos. It is the spiritual powers that govern, not the material forces ; upon this point men may rest assured ; the laws can be known ; the processes and the order can be discovered ; the forms can be seen ; but, the Cause, the One, the Absolute, is not a created related thing. By faith men believe in the Cause ;

and, by the Intellect, through reasoning on effects, they can attain to the knowledge of the Will of God by the guidance of His Holy Spirit.

It is important to know that Science deals with all problems as object studies. This can easily be seen in the physical world in which forms exist ; and this is why the physical world, as an objective realm of thought, is more easily studied, classified, and put in order, than the psychical, moral or spiritual worlds. Assume that by Science men have seen the noble vision of the physical universe ; step by step the way has converged until there is only a line and a dark veil to be seen ; and a voice is heard saying, " Man cannot see God and live." Is this enough to create faith in the soul ? Is it permissible for men to say, because they have not seen they will not believe ? The point here is that of the intellectual vision as dictated by a self-centred man who does not understand his own nature and the limitations of his intellectual power. Against this assertion of self he has to consider the Divine Wisdom involved in the universe ; in the face of such wisdom it is in harmony with reason to realise how little man really knows ; how apt he is to take up false ideas ; and, as amply proved by history, how erring and uncertain the rational results attained by the intellectual giants of mankind. Here faith is not contrary to reason ; the Object of faith is above, and beyond, reason ; therefore it is in harmony with reason to place confidence in that Cause, made manifest by perfect reason, as conceived by Science. Faith is vital ; it is the life germinal in the realm of Grace ; it is that power from God that enters into the soul of a man when self-renunciation takes place, and the spirit realising its poverty, apart from God and Grace, is prepared to accept, with humility, the revelation from God of Grace and Mercy as the beginning of the Kingdom of Heaven. Faith ought not to be thought of as something that is contrary to nature ; it is really most natural, because it is that change which begins to transpose and transfigure the dia-magnetism of the spirit ; it is through tears of sorrow and repentance that the rainbow of Hope can be discerned ; if there is no dark cloud of sin in the background, it is not reasonable to expect that comfort will be found and that the gateway to heaven will become a realised vision. To see the great truth that God is gracious and merciful, this is faith ; it is hearing and trusting the Voice,

and the Word, of the Invisible ; it is spiritual life, because this is how the life of Grace is received, conceived, idealised ; it is inspiration ; it becomes an incarnation ; it is a new psychical form of life, and what is strange, but true, it responds to, and corresponds with, what is physical and external. Here Science requires to utter the conceptions that have been received into this world of truth modestly, and not with the same firm grip with which physical problems have been considered and set in order. It is well to study the brain and its functions ; the Mind and its actions ; it is possible to follow definite order in such regions of thought, but the time has not yet arrived when psychologists will be able to sit down and define the psychical world, as they are now able to do in the physical world ; it is well to know that those who are meek and teachable in spirit have actually entered into the possession of the earth ; this is much ; it is hopeful ; but the vision beyond is, that to those who hunger and thirst after what is true, good and gracious, there lies the universe and all that is heavenly. The possibilities of the germ seed of Grace cannot be enumerated ; the ideal is Heaven in all its fulness.

As there is a world of forms physical and a world of ideals and thoughts psychical, so there is a great world that is intellectual and moral. This is the true order of development ; what physical nature is ever saying to the student is, " Ask, and ye shall receive " ; what the psychical nature is ever saying is, " Seek and ye shall find " ; but what the intellectual and moral world is ever repeating is, " Knock and it shall be opened to you," for he that asketh after true knowledge will perceive, receive and conceive divine truth ; he that seeks to discover the processes of Grace and Mercy will find the way of life ; and, the man who resolutely knocks at every door of grace will find doors that open freely to the merciful and the pure of heart. What this means is that the Mind is like unto a palace with many doors ; a university with many colleges ; a Heaven with many mansions. It is really well worth while to knock, and patiently wait, until the messengers come and open the doors. The parable here is simple enough : it is that no man can force the doors of memory ; the doors may be all shut as in sound sleep ; they may be swinging easily upon their hinges in pleasant dreams ; they may be open all the day, and closed at night ; they may be off the latch only requiring to be

touched to be thrown wide open and an angel face seen, bringing a message of welcome and of good news. This is how men think about that wonderful world of thought known as the Mind ; they do not understand its constitution, order, or laws ; thus they are apt to make serious mistakes, behave toward it rudely, knock impatiently and not wait for an answer and an open door. It is very sad to think how ignorant men are of the contents of their Minds ; how foolishly they behave when they enter a place so sacred ; in what ways they create disturbances ; and, as men know, from painful experiences, they may even invite wicked spirits to dwell and live in rioting and revelry where purity and peace should reign. The parables of demonism have a real truth in their forms of thought ; insanity is not an incarnation of Grace ; it is a possession by devils that seek to destroy what is divinely beautiful and good. What the Intellect may be conceived to be, as an endowment of power, is a faculty given to man to raise him above the animal creation ; they are physical in body, and they are psychical in mind, but they lack the power to rise above a certain psychical stage. They have the power of simple comparison as of physical and mental ; but, when they are tested by complex ideas, and abstract problems, they cannot respond to, or correspond with, such conceptions. It is the Intellect in man that bridges this gulf ; he can compare thoughts ; reason upon abstract ideas ; discover order and enunciate laws. He knows all that the Mind conceives ; and it is out of this treasure house of thought that he sets to work to discover differences and agreements, abstract relations and conditions. Man is endowed with power to study, know, and understand, the works of God in the physical world. It is like this : the man is spirit and mind : the Spirit and Mind of God is impressed upon his nature : it is God's image he bears by nature. The physical world is full of innumerable forms ; these forms are transmitted and transposed by the special senses ; the manifold is converged into the individual mind ; they are so constituted that they are in agreement ; they respond to, and correspond with, each other. It is in this way that the psychologist thinks upon the development of the mind of man up to a certain stage ; but, there comes a time when the man will not be bound by physical limitations ; the intellectual endowment becomes active, and all kinds of questions are asked so that rational

knowledge may be gained ; true relations understood ; conditions defined ; order known, and laws conceived, put in operation and obeyed. This is how man by ideas, experience, experiments, working through what is said to be real, reaches the ideal. The ideal, in a limited sense, was in himself in that Divine image that was the constitution of his Mind ; but what he attains unto is response to, and correspondence with, the Divine Ideal that pre-existed in physical nature and in the Mind. In other words man by intellectual power can transcend the physical and psychical worlds ; and he can by his constitution create within himself an ideal that is to be compared with the Divine Ideal. This is the glory of the Intellect as power ; it has no limitation in related rational conditions ; it can create an abstract world, tracing the whole order of development ; this is the ideal after which Science is straining, with the reasonable hope that one day such a consummation of knowledge will be realised. This is not a theory as cherished by deductive philosophy ; it is sober, thoughtful, plodding Science saying, that it is unreasonable to cherish any lower conception of the glory attainable by man in the way of knowledge. What all this amounts to is not that man is glorified by such knowledge, although this also is true, in a sense ; it is that the glory of God is being revealed, manifested, known and understood ; the child glorifies the Creator Father, the Revealer and the Lawgiver. In other words intellectual power is a means to an end ; it is bestowed upon man that he may come to know the Creator ; obey the Lawgiver ; reverence the Revealer ; and, above everything else that he may adore and love the Giver of all good gifts. The moral man as perfect in the image of God, is a divine ideal ; this is what is flashing forth before the eyes of Science ; it is what man and nature are travailing in pain to realise ; in fact, Science is absolutely certain that what is now a vision will in due time become realised fact.

With such an ideal thus held up before the eyes of Science, it will not for a moment be supposed that Religion would seek to find fault ; in the highest sense this also is the Vision of Religion, only the advance toward the ideal is not from the same standpoint. What Science keeps in view is the way of development from nature physical up to man as moral ; and by following the way of order and law the issue is the moral man in the image of God. But it will

not be out of place for Religion to say to Science, Is there not a strong tendency to follow the lines of deductive philosophy in trying to reach the Ideal Man? Of course, it is quite understood that the way followed is an ideal way; it is what Science can discern by following scientific analogies; it is saying, If order and law have been followed, set in order, tabulated and conceived, in the physical world; if there are likeness of order and law in the psychical and moral worlds, then this is the ideal to be realised. From the standpoint of Science the reasoning is permissible; nay, more, it is very valuable, but what men will think and say is that the ideal does not agree with the facts as they are known to men. Such an ideal psychical world is not known; such a moral world in a man is very far from being attained; and, such a moral world of mankind is not within the horizon of humanity. It is for this reason that Religion would wish to point out in what way the moral ideal has failed in the past; is a failure at the present time; and, if limited to the moral world of thought, could not in the nature of things, that is in accordance with the constitution of the universe, ever realise the ideal of perfect moral manhood. What men see, and know, through many bitter experiences is that man has fallen from the moral ideal; he has gone astray from the right way; he has sinned against God and moral law; he has become an outlaw; and what moralists have tried to discover, are still labouring to find out, is in what way, as moral, as under law, he is going to be able to renew, regenerate, save himself from this earthly inheritance, this cursed condition, in which he finds himself? It matters not under what religious forms men have faced these problems in past ages, they have been compelled to admit that they could not save themselves; gods and saviours from Heaven have been required to bring from Heaven salvation, redemption, reconciliation, sacrifice, expiation, that there might come to men the forgiveness of sins and peace with God. These are facts that Science cannot pass by; they are in their order even more important than physical, psychical and moral laws; indeed Science has to face this most serious problem of the universe, How sin may be cast out and destroyed; how the sins of men are to be cancelled, or forgiven; how restoration to the favour of God in truth and righteousness is to be accomplished; and, how the Divine Mercy is going to change wicked rebellious sinful men into

sons of God, and actually make the moral ideal possible and realisable. All religions have had at their centre such conceptions as these ; and just as sages and scientific thinkers have laboured in their spheres of thought to find harmony and unity of thought in wisdom ; so religious thinkers have specially tried to find, know, and understand, this supreme problem which has involved in its constitution, and development, the true and permanent welfare of mankind. It is not suggested here that physical, psychical, or moral scientific workers should leave the realms of study in which they are engaged to take up this special work. There are workers in this realm of thought, known as theologians ; the call comes to them to enquire whether empiric, deductive theology will meet the requirements of this age ? Whether empiric theology has failed in the past to lead thinkers to harmony and unity of thought ? In fact, they have to consider whether it is not their duty to turn from the empiric methods of the past and try to comprehend what science and the scientific method means ; and what physical scientists have achieved in the past by the inductive study of order and law ? Is it too much to assume that all Christian religious teachers and theologians agree in this, that the Holy Bible is the fullest revelation of the Grace and Mercy of God to mankind that is to be found in this world ; that, in a unique sense, it is the Word of God to men revealing to them the Will of God for their salvation from sin ; that the Revelation is progressive, making known to men processes of development ; that there is a Divine purpose being gradually manifested in history ; that there is the fulfilment of manifold promises in the Man Jesus Christ, the Son of God, the Saviour ; that He set up in Palestine a spiritual Kingdom of Grace that continues to this day in the Christian Church ; that all Authority has been given to Him in Heaven and upon the earth ; that His Holy Spirit descended from Heaven into the souls of those who love and serve Him ; and, it is this Holy Spirit that reveals, manifests the living exalted Christ in all disciples who are His true and faithful followers in the way of faith, mercy and grace. These, it is conceived, are facts about which Christians agree ; there are questions of detail upon which they differ ; but these, in the past, have been placed in the forefront, and thus the unhappy divisions that exist in Christendom. It is against this magnifying of petty details that Religion

protests ; it is for this reason that Religion pleads with Science to step in, not with authority, but, in the Spirit of Christ to exalt Him as Teacher ; to try to comprehend His method of thought, and to recognise His Authority.

It may be suggested here that at least a beginning has been made to indicate in what way Science can try to do this work. What has been suggested is that the Bible contains a world of thought, as definite as the physical world ; it is subject to the law of development ; it reveals a Cause, processes and purposes ; it manifests the Ideal Man in Grace, the Son of God, the Saviour from sin, the Divine Sacrifice. It contains definite information about the Kingdom of Heaven in which all these thoughts find their place. In fact, the order can be traced, the laws are revealed, and, it may be asserted that the vision of physical, psychical and moral science is now made possible, because the Kingdom of Heaven in Grace exists upon the earth. What wise men by philosophy, the physical, psychical and moral sciences have aspired to realise and could not, that the Word of God reveals ; it makes known the way of development ; manifests in the Man Jesus Christ what man ought to be, and become ; the way of the Beatitudes in which he ought to walk ; and, being "in Christ," as a new creation, he is restored to the favour of God, becomes a son of God, an heir of Grace, an inheritor of the Kingdom of Heaven, and thus brought into harmony and unity "in the Spirit" with God, Man, History, Nature and the Bible. This is something like the Vision of Religion ; this is why Science is invoked to come to the aid of Religion ; and this is why a voice can be heard in the great wilderness crying to all men, "Repent, for the Kingdom of Heaven is at hand."

PARABLES OF BEING AND BECOMING.

The thoughtful student will pause here and consider this message that has come to men through Science and Religion. Science is taking up the words of the Master, and saying, "If ye know these things happy are ye if ye do them" ; and, Religion is saying, "It is vain to say, Lord, Lord, to Christ, and not render willing obedience to His revealed will." He seems to be drawing near to His disciples, and they may hear His voice saying, "Henceforth I call you not

servants ; for the servant knoweth not what his lord doeth ; but I have called you friends ; for all things that I have heard of My Father I have made known unto you." It is Science that testifies to order, and law, harmony and unity ; thus if men are able to follow law in the physical universe, then into that realm of thought the Kingdom of Heaven is come ; the forms are known and the order explained. In every realm of thought the light of truth is shining ; in all living forms the life, as ideal, has been discerned ; truth has become radiant out of the earth, and righteousness has come down from Heaven. The glory of the earthly is passing away ; and Christ, in the glory of Heaven, is radiant with Divine light.

This objective vision as arising out of Science is leavened with Grace and Blessing to men ; and, surely, it is well to know that Heaven has not only come down to earth as a germ-seed of Grace ; it has become a great field white and ripening for the harvest. What men are realising more and more is, that all this knowledge is not enough ; they have been to a very large extent dealing with objective mechanical order ; they have been asking many questions ; seeking explanations of many processes ; knocking at many doors in history as to the purposes involved in their manifestations ; they have received many answers ; they have found many explanations ; and, they are still knocking and waiting for the opening of new doors of response and correspondence. In other words what men feel is that they are living in the world of parables ; on the other side, not on this, they will find light, life, law and love.

It may be useful at this point to consider what is meant by parable ; and in what sense such subjects as those under consideration are in their nature parabolic. It is the way of development that must be studied, and followed, to get an explanation that will prove satisfactory. There is first the outward form, action, symbol ; but the earthly is like unto the heavenly. There is the psychical representation of these, in which they are in agreement. Here man comes in with intellectual power to study, understand, set in order, forms and thoughts, and by careful reasoning to apprehend, and comprehend, the heavenly conceptions that are to be found in forms and in thoughts. This is the constitution of man ; he can see objects ; he can transpose objects into thoughts ; but, to rise to manhood, he must bring, by the

intellect, the forms, the thoughts, and the reasonable interpretation into one direct line. For example, if the physical world is taken to illustrate this thought ; what men see are visible forms ; what they transpose of these forms become thoughts ; but, when the chemist spirit is awakened, and the intellect is used to explain the parable of things physical, then there is a complete transformation ; the realm of matter when fully analysed becomes a mysterious table of occult chemical signs ; of light and darkness and rays of colour and vibration ; and of physical modes of motion that almost annihilate the very conception of matter. Is this the end of the parable of matter ? Certainly not ; the parables have become more and more complex, but when Science has reached the very last line of the analysed electric ray, what the student is inclined to think and say is this, the physical world is still a parable, because, the story does not end here ; it is allied with the realm of physical life ; it is in contact with a spirit power that is life psychical ; it is the groundwork of intellectual operations, and of a life that is moral ; and, it may be that when all these have been analysed and synthesised after the same manner, and brought into harmonious union, then the parables will be explained, and their likeness to the Kingdom of Heaven will be understood. There is a parable of Being and becoming ; of things, thoughts and of related conditions ; Being is in them all ; and they are all like unto the Being that is Heaven. As with the physical world, other worlds, and Being, so it is with Becoming ; it is Becoming that is the Parable of life, like the Kingdom of Heaven.

It is well to remember here that the way of development is not in one straight line ; there is a law of recurrence ; the physical world runs its cycle of changes of force, matter, energy, and living forms, and there is an end ; the psychical world has its stages of development and there is an end ; the intellectual and moral world in which man is the supreme factor, begins, and the issue is perfect moral angelic beings in the image of God ; or, sinful disobedient creatures who have failed to solve the parables of life, and thus find themselves groping in the darkness of sin, and utterly unable to bring light from Heaven to help them to retrace their steps into harmony with heavenly ideals. There is the revelation of another world, that of Grace, Mercy and Peace from Heaven, by Christ the Son of God, and this is the theme of the Bible

as the message, and the Messenger, to mankind of forgiveness and reconciliation. It is, in Bible thought, God, as Father, through Christ, by His Spirit, pleading with men to be reconciled to Himself, because He has made known, manifested, the way of Salvation. These recurrent worlds of thought become concurrent ; they are all in operation ; they are all in the parabolic stage of development ; and, what Science and Religion are straining their ears to hear, and their eyes to see, is that transfiguration of all worlds into the Kingdom of Heaven. It is more than this ; it is to transcend incarnation, development, and transfiguration ; it is to look up and see the adorable Lord Jesus Christ in His glory as coming in His Kingdom.

With such conceptions as these about parables it will not be difficult to apprehend the thought that the Bible, in all its parts, and as a whole, is to be conceived as the Parable of the Kingdom of Heaven. What men have to realise is that the Book, to the reader, is one of forms ; it is a great psychical revelation, and, men have responded to the revelation and transposed it into a great psychical work. The reader receives the psychical presentations, and, so far there is no question about the Bible being a psychical record of the way of salvation. Where the man finds himself is in the attitude of a disciple ; the Kingdom of Heaven is in his hands ; the Kingdom of Heaven is in his Mind ; and what he is called to do, by the Master of parables, is to use his intellectual powers upon all these parables ; to find their order, discover their laws, and, by the teaching and guidance of the Holy Spirit, make the great discovery that in a true real sense Jesus Christ is the perfect Revelation of the Kingdom of Heaven. There cannot be any other issue here ; men will not be satisfied with Heaven, as far away ; with a book of parables ; with lifeless dogmas of theology ; it is the all-glorious Christ, the Son of God, the Saviour, that their souls desire ; they come to Him and in Him they find rest and peace. The great truth flashing before the eyes of men is, that all the highest conceptions of Science and Religion are converging upon the living Christ ; there is correspondence, and He is radiant in spiritual glory.

When He opened His mouth to teach men, as they sat upon the grassy hill-side, it did not occur to them that the Beatitudes He uttered were parables of the Kingdom of Heaven. They are the parables of being, and of becoming,

as related to the Kingdom of Heaven in Grace. What lies at the root of each Blessing is the condition of being ; it is what man ought to be if he would become Christ-like by entering the Kingdom in the right spirit and by continuing therein. His thoughts are these : be poor in spirit and you will receive, inherit, Heaven. Be repentant and turn from every evil way and comfort will be found in Heaven. Be meek, patient, teachable, and the gift from Heaven is to possess the earth ; it is the reversal of the former state of being ; because then the earth and the earthly, the Adam nature, the Esau inheritance, the Egyptian power, possessed the man and made him the bond slave of earth. To be ever inspiring, and aspiring, after truth and righteousness, is to be more than an inheritor of earth ; it is to respond to, and correspond with, Heaven ; it is the opening of the door of that parable which speaks about being filled with " the fulness of God." To be filled with God is to be like God ; it is being merciful because God is full of, and overflows with, mercy. It is man becoming a golden conduit of grace ; heaven is in the man and he does not know it ; and what is serious the man, too often, will not be used to convey the blessing of mercy to those who require it. The pure oil of mercy and grace is meant to be useful. This is the parable of light in the sanctuary ; because it is by light that there is vision ; and through spiritual vision there is seen the Face of God. To be a peacemaker means the acquirement of God likeness ; this is a spiritual baptism ; it is the conscious baptism of the Holy Spirit in name and nature ; the adopted child is a son, and an heir of the glories of Heaven. But here the parables of being and doing change into a parable of enduring and suffering, of persecution, and of death, to all that is earthly. This is where Gethsemane and the Cross are to be found ; but this also is Heaven ; it is Sacrifice ; it is the way of salvation ; it is the way out of the humiliation of pain, sorrow, and death into the life eternal and the conscious enjoyment of the presence of the King. This is the parable of the spiritual way of development that the disciples of Christ are called to follow ; it is being and becoming ; it is seeing and possessing ; it is blessing and being blessed ; it is finding Heaven on earth and God everywhere ; it is to some the way to persecution, pain, and to torment by fellow creatures that ought to be the children of God ; to others it is the river and darkness ; but, to all who

love God, and follow Christ, it is the change from earth to Heaven; from parable to open vision; from Babylon and evil, to the City of God and the mansions of the Blessed.

The Blessings uttered by Christ are commonly known as the laws of the Kingdom of Grace of which He is King. Careful study, however, will show that they are not laws in the usual sense of rules for guidance; they are germinal seeds, thoughts which reveal their order and laws, as they develop in the life of experience. True, there is a law of development in the series; the disciple is meant to see the way in which he is expected to walk. The cycle begins with faith, and heaven as the heritage promised; and, the end is heaven as the eternal possession. The Parable is that of the blessed state of being in the Kingdom of Grace; it is an Ideal; it is the life of Grace and Sacrifice concentrated into principles. It is the seed of Heaven sown in a human soul, and it will take a man, during his life time, by the most careful cultivation, to bring that seed to fruition. It may seem strange to many that such a seed should bear such fruit; but, the King and Teacher is the Example for all His followers; as He lived and died passing through this cycle of being and becoming, so disciples may expect that their experiences, if not so intense, or exactly in the same forms, will be similar. It is not that Grace, in the King, or in the servant, should be conflict, pain, persecution and death; it is that, of necessity, there will be conflict on the part of the earthly Adamic spirit of man; that selfishness, self-seeking and self-glorification, will be opposed to what must eventually overthrow the powers of evil in this world. If the Blessings are taken in their order there will be found in them regeneration, salvation, redemption, and the promised inheritance; there is a change in the order; the river of grace breaks into four rivers of blessing for mankind, in mercy, purity, peace and patient endurance. The thoughts that follow from the descent are that men are to go down into the plains and valleys to bring blessings to those who are sick, so that men may find healing. He comes, is ever coming, to cleanse lepers, to strengthen the palsied, to heal the fever-stricken and to cast out devils. He has come as foretold by the prophet Isaiah to take upon Himself our infirmities and to carry away our sicknesses. This means that the followers of Christ are to see in Him their Leader and King; their Teacher and Saviour; they are to enter

into sympathy with Him in His works ; they are to study and try to understand what such signs and parables really mean. Christian disciples enjoy great privileges and they incur great responsibilities ; it is now given to all those who ask, seek and knock, to learn the mysteries of the Kingdom of Heaven ; but if they will not ask for guidance and teaching, then they run the risk of losing what they do possess, the power to seek and find the Kingdom that is heavenly.

What is implied in teaching by parables, is that forms and thoughts, facts and ideals, are in psychical agreement ; study there must be to understand the parable, because there is involved in every parable a mystery of Divine Truth. Man, as physical, is a parable ; his psychical nature is a parable ; history is a parable ; and the Bible is one great parable. All that is objective is parable ; thus the symbols of Science, and of Religion, require careful study ; indeed, they require to be transfigured to become radiant and responsive before they pass out of the Kingdom of likenesses into the Kingdom of Heaven as order and law. Disciples of Christ are familiar with the series of parables in the Gospel of Matthew that begin with the Sower and the seed ; but, possibly, not many have discerned their order of development, and how they harmonise with nature, man, history and the Bible. The true environment of parable is spiritual kinship ; there must be likeness to Christ, response and correspondence to understand Him as Teacher. There must be affinity, active response, and without correspondence parables will remain mere earthly stories. The multitudes who do not think, or reason out, what they see, or hear, may enjoy the stories, but they fail to perceive what the stories really mean ; it is the disciple, the one who places himself under discipline, who will ask, seek and knock, that tries to discover the meaning. Teacher and disciple being one in spirit as to perception, they become one in mind by reception and conception. When the Master explains the parable the disciple will make it his own by seeing the hidden truths that are revealed.

The world of parable is that of psychical reflection ; an objective picture is seen ; the thinkers think what the picture presents, and how it is perceived and conceived in the mind, in images, words and thoughts. The objects may be the sower, or the pearl seeker, but these have no

real meaning until they are embodied in 'psychic thought. The wise thinker tries to go deeper ; the parables have a spiritual meaning ; thus they represent great truths. The scientific thinker tries to go beyond the sage, he wishes to discover what is the universal meaning as applied to nature, man, history and the Bible. For example, the sowing of seed is a physical picture ; and, as interpreted by the Teacher, it is like the sowing of the seed of Grace by Himself. It is given broadcast to all men ; and the results depend upon how they respond to its influences. The seed is good seed ; it falls upon what is not responsive, the mind of an earthly man, who only responds to earthly things and thoughts, and the result is that there is no response whatever. The Seed of Grace falls upon those who are psychical and responsive ; but there is no depth, no culture, no forethought, and thus the seed fails to get roothold, and amid the manifold changes of life the good thoughts are forgotten, they wither away. The Seed of Grace may take root in the mind of a busy man, and grow up, but, if the world, the flesh and the devil, are permitted to work their will, what is good and gracious will be choked by earthly cares and troubles and there will not be a harvest of any value. Where the Seed of Grace is received into a poor, meek, merciful, pure and peaceable soul, there will be a harvest that will reward the sower and prove the value of the seed sown. What the scientific thinker sees in this story is the natural and the spiritual, and after that he generalises after this manner ; the Lord Christ is the Seed of Life, and the Sower of all forms of good and gracious seeds. From the Creation He has been sowing spiritual seed, because, behind all manifestations of life it is the spiritual only that counts and is of permanent value. He is the Sower of all seeds in the organic physical world that supplies forms for thought ; in the psychical world that perceives images, conceives ideas, and becomes ideal ; in all relations which exist, that are true and are found to be in organic harmony and unity ; and all these seeds develop after their kind and bring forth a plentiful harvest. The Lord Christ is the Life ; the Seed is the Word of God as known by order and law in all worlds of thought ; but, it is Grace that environs all kinds of good and gracious seeds for the simple reason that God is the All-Giver, in Grace, to all men and creatures. As related to the Kingdom of Grace in particular, the

thought is that the best seed of Heaven is given to the earth, and the response of the earth is diverse in its forms. The seeds of Heaven have the power and wisdom of Heaven in the living germs ; when all the processes of development are known, and the gracious purposes of God are understood by men, then the harvest field of grace will be reaped ; the Grace of God will be magnified ; Christ will be glorified ; and the Holy Spirit of Christ will make the parable plain.

The parable of the Tares, and the enemy that sowed them, may be conceived as going deeper than the parable of the Sower and the good Seed of Grace. That parable is continued ; there is a change, it is night, but in the darkness the evil one is seen at his work ; the processes are watched ; the purposes are discerned ; the end is judgment and destruction. The modern commentary upon this parable is that of disease, in all its forms as found in mankind ; it is beneficent and maleficent germs ; it is order, law, health and blessing ; or it is fever, plague, cancer, consumption and many forms of disease. In other words the skilful doctor will interpret the parable, and see its meaning in health, and in forms of disease ; the psychologist will see that it is applicable to sanity, to perversions of thoughts and emotions, to all kinds of mental derangements and to insanity ; the moralist, as politician, and social reformer, will perceive that it is like the ideal Commonwealth that ought to exist, but the condition is that of unrest, ignorance, lawlessness, and anarchy in society and in the State ; the minister of Grace will see the vision of an adorable Christ and a Holy Catholic Church, and what he finds is schism, suspicion, hatred, selfishness, worldliness, unkindness and uncharitableness. What Science asserts strongly is that divine ideals exist ; they can be taken apart, and isolated from, what is evil. The Author of all that is good and gracious is God ; the cause of evil is the devil, perversion, disorder, lawlessness, selfishness, and self-seeking in every form. The forms are well known in the physical world ; in light and darkness ; order and chaos ; dia-magnetism and para-magnetism ; health and disease. These forms are carried forward into the worlds of thought, action and contemplation ; the good seed is from Heaven and heavenly ; the evil seed is from beneath and is environed by darkness. Grace and Goodness are conditions and relations that are full of blessing ; but, it is true that what is perverted, kept

in the darkness, tainted by poison, continues to live and to reproduce seed after its kind, and is in the condition of being under a curse. In the physical world, men are giving earnest study to these far-reaching parables, and what they mean ; they have made this valuable discovery that germs of disease cannot thrive under pure healthy conditions ; and, that the sunlight tends to bring about their destruction. It would be well if all forms of evil could be plucked up by the roots and exterminated, but this is not the Divine Ideal as applicable for mankind. The first man made a foolish choice, he desired to know good and evil ; these are germ seeds ; they have to be allowed to grow after their kind ; the harvest time will come, and then all that is perverted, corrupt, evil and contrary to Divine goodness and wisdom will be destroyed. At present men are not in a position to deal with this problem ; they require the assistance of the angels of wisdom, goodness and grace to open their eyes and bestow upon them the Spirit of Wisdom and of Grace ; men will do well to pray that the Life, the Sower of seed, will come to their help by giving them the baptism of the Spirit of Grace and the Light of the Truth that is Divine.

It may be well to notice that the Divine Teacher explains to His disciples the spiritual meaning they are to see in the parables of the Sower, and of the Tares ; they are as the physical beginnings ; they are exoteric and esoteric ; they are for the multitudes, and they are, in their exposition, for favoured disciples. The parable of the Mustard Seed, so small, yet becoming great, is meant to be a psychical study ; it is an ideal ; the disciple may think that he knows what it means and under such an impression he may say to himself, it means that the Kingdom of Heaven once so small will in due time grow into a tree that will protect and bless mankind. The Master gives no explanation of this, or of the following parables ; what He leaves unsaid is this : you have been taught the true way to think inductively by the way of development, now you have the privilege of thinking for yourself ; you are in the spirit, and the spiritual world is yours if you seek to enter into it. The form seen is a very small seed ; it comes up out of the dark earth ; it grows up the perfect image of life, and yet though thus derived from earth and air, it is above them, it transfigures them, it absorbs and changes them ; there is more than life

in the tree, there are psychical ideas and processes ; there are far-reaching relations full of wisdom ; there is that which will not die for the seed will reproduce seeds ; and these will go on living for ever. It is a mistake to suppose that Life dies even in the world physical ; there are changes, cycles of development, but Life is Eternal. But man as earthly, and Adamic, is under the curse that follows disobedience ; to the spiritual vision, what was as a garden of the Lord had become a desert disintegrated and lifeless ; in fact, separation from God in spirit means loss of life, and in physical forms, death and disintegration are the parables that teach men, what a serious matter it is to be cast off from the Fountain of Life. This renewed Life, as a germ, may be conceived to be the Spirit of God in Grace ; out of the earth there will spring up a perfect spiritual Ideal ; He will be known as the Tree of Life and Blessing for mankind. This is the Ideal of Isaiah as referring to the tender, beautiful plant that is to arise out of the earth for blessing to men. What men are to look for is the Ideal ; the perfect in root, leaf, stem, branches, flower and fruit. Not a man, but the Man in Whom the Holy Spirit dwells perfectly. This is the Ideal at the root of the parable ; it is only necessary to shut the eyes, and there the Tree of Life can be seen with all its fruits as in spiritual vision ; it is only necessary to listen, and a voice will be heard, saying, there is Christ in His glory as He appeared to John in Patmos. But the parable is not to be limited to Christ ; the Tree of Life has been very fruitful in mankind. Remove the vision of Christ, in all its forms, from men of all nations, and the earth is covered with darkness and death ; take away Christ as Life, seed and development, out of the soul of a man and the darkness would become awful ; take Christ out of history and what would remain would be darkness, disintegration, hatred, murder, death ; take Christ out of the Bible, and, what every true disciple will see at a glance is that the Life is gone, the Book is dead, and disintegration must take place. The wonder is that the Tree is there to be seen ; it is the incarnation of Heaven brought out of the earth ; and the Spirit of the Tree has been revealed by the Tree in its development. This Tree springs up out of the earth ; but the Meek One received the earth for His inheritance. In this way He brings men back to Himself ; and His voice is heard saying, " Learn of Me, and ye shall find rest for your souls,"

Grace is the seed from Heaven bringing salvation to all the nations of mankind. Grace lives where evil abounds ; and Grace will live and survive all forms of evil. Grace is an Ideal, a Person, a Type, a perfect whole. Grace is an influence from Heaven ; it is like unto a Leaven of good ; it is the saving grace that permeates the Bread of Life. The Spirit of Christ is as Leaven permeating and changing quietly, persistently, all that requires to be leavened with Grace. Science has discovered how silent and powerful the attraction of gravitation is in the physical world and throughout the universe ; how quiet and strong the processes of life are in the human body ; how tenacious, adaptable and overruling in the human mind ; how strong in intellectual power when it can analyse matter to its last line of motion ; how marvellous the voice of conscience and with what power it affirms or denies ; how permeative, overpowering and transforming is grace, and with what ease it regenerates man and changes the conditions of nations. Leaven is symbol and parable for the work of the Holy Spirit of Christ in mankind ; and what has been accomplished is prophetic of what will yet be realised in man.

In all these parables the attention of disciples is called to what is like seed ; and to what follows a law of development. In the parable of the Treasure, the fifth in the series, there is a change in method ; there is a conscious person seen ; he is in a field ; he makes a discovery ; he values what he has discovered ; he hides the Treasure, and then the great object of his life is to possess that field and its treasure. The meaning here is that rational man finds himself in a universe, as in a field, that is intellectually of great value. He finds himself, and in finding himself consciously, what he discovers is that he has found a great treasure. This man is sage and philosopher, a wise man in the pursuit of wisdom, and he is unable to rest until the treasures of knowledge he has discovered becomes his own realised property. It is well to notice here that in the story a break takes place ; it is asserted that the way of Jesus when teaching was to speak in parables ; and this He did with a purpose, it was to fulfil the teaching of prophets and wise men ; to go beyond them by making known to His disciples those secret mysteries not revealed to, or understood by, men in the past. This parable is for the many ; they get their portion and go away ; the disciples stay and enquire

what parables mean. They have been allured into the field they see that parables are treasures which contain a divine purpose ; in Him they find the Treasure of the highest value ; and all that they possess is of little value when compared with the treasures of wisdom that are stored up in Him. Is Christ the intellectual Treasure of the world, of the Universe ? Truly He is, because He is the Son of God ; One with God ; the manifested fulness of God, and the very Truth of God and Heaven.

Intellectual knowledge as philosophy, theology, and science, is of great value. The treasure of truth, as true ideals, true relations, and true results, is in reality light ; it is what reveals ; it is what abolishes darkness, ignorance, prejudice, conceit and self-complaisance ; the magnitude of the discovery as applicable to man, nature, history, the Bible, and Christ, cannot be over estimated ; the man who finds such a treasure may well give up all that he possesses to follow Christ. The parable of the pearl seeker differs from the treasure finder in this ; the one finds the treasure as if by accident ; it is in his way, and if he will only keep his eyes open he will see it in the glories of the heavens ; in nature everywhere ; in his own mind and soul ; in the Bible, and, in Christ. It is not so easy to find a perfect moral man, the pearl that is above value ; if the man looks within he is shocked to find that the pearl of purity is very impure ; the pearl is not merely tarnished, it is a question whether it is really of the nature of a pearl. But, in the world of moral and ethical teachers, pearls will surely be found that are of value ! but, the pearl seeker who is seeking for the best that is to be found in the universe is compelled to say that this is not so ; there is none righteous among men, tainted with the Adamic spirit, no, not one. The Pearl of great price, of supreme value, is more than moral ; He is not earthly but heavenly ; He is the Lord of Grace and Mercy, of Truth and Righteousness. This Man is the Man from Heaven by Grace ; and it is because He is Grace that He is Truth, Righteousness and Purity. He is all that every man ought to be as moral ; and, He could not have been all that He is, if He had not been the Son of God as Grace. It is well to seek for, and deal in, pearls of value, and it is not out of place to confess that sages, and saints, have in ages past found out how valuable a true pure life may become ; it is well known that many of those who have

put forth claims to superior wisdom and purity, apart from Christ, have not been genuine pearls, but imitations ; whilst those who have confessed that in themselves, as moral, they were failures, when brought into union with Christ, by divine grace, have been able to imitate Him and follow in His footsteps. The true pearl lustre is from Heaven, and it is derived from Grace ; and, if men think that they can become true, pure, good and beautiful, in God's sight, by intellectual attainments ; by ethical ideals or by moral works, they are making a serious mistake. Adam, and the sons of Adam, have lost the lustre of moral purity. The way to find moral perfection is by seeking, finding and following Christ, and giving up all that is earthly and Adamic, and, to be found in Christ as a new man. This is the consummation of Old Testament religion ; patriarchs and prophets were all dealers in pearls ; but they knew that the Pearl that was above value had not come as a Person into this world ; disciples in the Christian age have testified that the Christ is that Pearl and apart from Him perfect moral purity cannot be attained by the sinful sons of Adam. The treasure of divine knowledge is worthy of consideration and of self-denial to find and keep it ; but to find the pearl beyond price is to find Christ, Grace and Mercy ; it is to be born again, to be saved, redeemed, and to receive the baptism of the Holy Spirit ; it is to find peace and rest in the soul ; it is to be in harmony with nature ; it is to be in tune with the infinite ; it is to be one with God in Christ.

The parable of the drag net has often been used as a fitting symbol for the Kingdom of Grace as let down among men and left in the waters during the dark night in which sin and grace are correlated. The sea is humanity ; the Gospel of Grace is the net ; it encloses good and bad ; the net is drawn at day dawn, there is judgment and separation ; the evil are cast away and the good are saved and kept. This parable is peculiar ; it throws little light upon the present, and still less upon the future. This is what the Kingdom of Grace is like in the night, and in the waters, during the period of Grace. There will come an end of the present dispensation of Grace ; men have had revealed to them a beginning, processes and purposes of Grace ; it is not for them to judge and condemn the means of grace ; their privilege is to ask for Grace and receive it ; to seek for the life of Christ and live it ; to knock at every door

where truth is to be found and wait till the doors are opened that reveal the will of God in Grace for salvation ; above all they are to find Christ, and be found in Him clothed with His righteousness, and this means becoming pure of heart and seeing the face of God. The parable of the net may suggest that the pure of heart, who as peacemakers, become the sons of God, are called to remember that they are to become "fishers of men" in this world ; if so, then what they have to do is not to be judges over those they invite to follow Christ. Disciples are not meant to be judges ; their duty is to cast the Gospel net and thus be the means of Grace for salvation in the world.

Do the Christian disciples that follow their Master understand what these parables mean ? Too readily they may reply, yes, little knowing how much remains unrevealed, or, how little they really understand. But those who are taught, and think they understand all parables, may feel that they are somewhat suddenly pulled up when it is suggested to them that they are now to be taken out of the disciple class and promoted to be scribes and teachers in the kingdom of heaven. If they understand parables, then they are no longer disciples, servants, they are like unto householders and the responsibilities that will rest upon them will not be less but more. This also is parable ; what it means is that if the disciples of Christ have taken their degrees in the worlds of physical, psychical, moral and gracious life, then they ought to be prepared to become teachers of others ; if they have been diligent students then these have been given to them to be expounded ; they have used their knowledge in the widest of operations by analyses ; they have corrected and confirmed their work by syntheses ; now it is their privilege to take all that they know, things and thoughts, old and new, and by the way of metatheses construct new creations, new conditions, and new relations. This is where theory gives place to utility ; it is important to know all about the machinery of thought ; but man is greater than a machine ; it is given to him to manufacture machines ; and thus turn what is theoretical and speculative into what is practical and of universal value.

PARABLE OF THE GOSPEL ACCORDING TO MATTHEW.

To be, and to become, are problems of practical value.

To know, and to understand, are very important, because it is by these that processes are known. To condition and correlate, relate things and thoughts, must be of still greater importance, for this is how men are taught the facts of order and of law. To attain the mastery over all these this is divine ; it is practical and full of usefulness. What is the use, wise men of this world will ask, of studying the Beatitudes ? There is nothing practical in them, they cannot be applied to every-day life. What is the use of poring over parables ? Are they not very common-place, just what any man with open eyes can see and understand ? Quite true, but all who see do not perceive ; and, even those who conceive do not really understand. The value is not in the seeing and perceiving, it is in seeing into, through, and beyond the parable. What is the use of trying to find the true relations and conditions as they exist in daily life, in the thoughts, words and actions of a man ; in the history of a life ; in the story of Jesus Christ ; in the scientific study of nature ; or in the constitution, the revelation that is found in the Bible ? The answer is simple enough, it is only through such exact, inductive study that all the facts become known ; this is what science means ; and the man who would assert and try to prove that the physical sciences have not been found valuable and useful would not be listened to for a moment by thoughtful practical men. The time is at hand when men will see that the labours of sages have not been without practical value. The Greek philosophers who reduced all matter to a one thing were far-seeing analytical students, even though their methods of thinking were deductive. The man who conceived the thought that creation is a question of numbers, perceived as in parable, the vision of Science, that declares light to be the essence of matter ; and, that by Spectrum analysis, all forms of matter can be reduced to lines upon a Spectrum and to numbers, as found in rates of vibration. It is still more wonderful to be told that sensation, seeing, hearing, and all nerve motions, and emotions, are at bottom vibrations of motion in their progressive order. If the raw material of sensations, images and ideas are derived from vibrations that are definite, and numbered, then Pythagoras did not labour in vain, and his theorising was not without value ; he led the way in arithmetic and in geometry, and the most valuable results of science are the fruits of his great vision

of the relations of numbers. Reference may be made to Spinoza, said to be "a God intoxicated man"; who conceived the thought that the universe is one infinite substance; say Spirit, as the immanent cause; this conception is very old, it may be found in the Vedas of India; it is very modern, because it is the Ultimate and Absolute of human thought; but, it has become very valuable, because it is that unity that challenges all intellectual differences and relations by demonstrating that in the very nature of the universe, the Intellect is limited; it cannot define, relate, condition, a unit. The One Spirit, of the One God, is not a subject for rational discussion; here faith only can find a foothold; and it is seen that all intellectual relations have their origin in faith in the One God. Again, the conceptions of Leibnitz as to monads, in modern thought, atoms and germs; and the doctrine of "pre-established harmony;" here also the far-seeing vision of the seer puts into parabolic form the very highest conceptions of Science and Religion. It is not too much to assert that the physical sciences demonstrate these truths; it is the vision of psychology that the Mind of man, and objective nature, are in pre-established harmony; it is the work of the sciences, as rational, inductive processes, to discover this harmony; to define the order and to express the purposes as law. What is the motive that underlies all the studies of wise men, in nature, man, history, the Bible, and even in Jesus Christ? It is to prove the being of monads, their methods of becoming, and their pre-established harmonies. With reverence the thought may be expressed that all the discussions about the Lord Jesus Christ really mean that men are trying to prove that He is subject to the harmonies of thought they try to set up; or, that He is the Divine Monad of Grace; and, that the Bible, Religion and Science are going to prove His Divine Sonship, because He actually thought, spake and acted, as if He lived the life of pre-established harmony with the Will of God in all worlds of thought.

I. With this introduction to the Gospel it will be well to remember that great outstanding marks of pre-established harmony have been found; they are summed up in the Beatitudes; in the Parables studied; and, in the related ultimate principles of being. The student, as disciple, will require to remember that he has now become a graduate in the university of Christ; the thesis given is that of the

Gospel of Matthew, and what is required is to show that the Gospel, as a whole, is in harmony with the Beatitudes, and with the parables that have been studied. This Gospel begins by rehearsing the generation of Jesus Christ from David and Abraham. The thought may be expressed in this way, as related to the Jews, the tribe of Judah : the Kingdom of God on the earth, in Grace, and to Abraham the father of faithful believers in God, Jesus Christ is the Messiah, the Heir to the Kingdom ; and, He is the promised Son of Abraham through Whom the family of the faithful are the inheritors of great psychic blessings held in trust for mankind. He fulfils Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, and David ; the processes have been long and varied ; but the purposes contained in the promises have at last reached their fruition. As in the generations of Adam, the seventh was Enoch ; in the generations of generations, the seventh was Abraham ; and, in the generations of Abraham, Moses ; so the same mystical progression is found in Judah and Israel ; there are fourteen generations from Abraham to David ; fourteen from David to the Captivity ; and from the Captivity to Christ there are fourteen generations. The Christ is not derived from the generations of power, or of materialism ; but, He is psychic in origin, through the spiritual progenitor of Israel. It took fourteen generations to reveal, make manifest, psychic germs, and a psychic nation, king and kingdom, in forms and in ideals. It took fourteen generations from Solomon and Rehoboam to break up by schism, strife, war, idolatry, selfishness and self-assertion that kingdom of external forms and to disintegrate what was not spiritual and eternal, in Babylon. It took fourteen generations to involve spiritual ideals in the restored Jewish Commonwealth, by prophets and thinkers, to reveal and make manifest the Man, Jesus Christ, the Saviour. What can now be added to this enumeration, it has taken 2,000 years to teach men, to make manifest the fact, that the ideals set up by Christians, following the ideals in Israel, are spiritually wrong, for this also has been the way of schism, war, strife, hatred, idolatry, degradation, self-assertion and of disintegration. As with Israel after the flesh so with Israel after the spirit ; the first was the child of disobedience and revolt ; the second has been the child of perversion and of false ideals. The Christ is the developed, psychic, eternal Mystery ; He

fulfils the patriarchs ; He is the Redeemer, Prophet and King in Israel ; the long process is like that of sowing seed ; and there is a divine purpose in the Kingdom, in the Captivity, and Restoration. It is interesting to notice that faith in a coming Messiah was not limited to Israel ; the sages in the East looked for a Saviour and King ; they followed the Star and they found their Saviour and King. The Adamic and Edomic, power, that is earthly, would have destroyed the Divine Child, but the psychic child, as a nation, and the spiritual Son of God, were redeemed from, and called out of, Egypt. These are psychic ideals in history, and fulfilments in Jesus Christ ; this is how the poor in spirit are brought into the Kingdom of Heaven. This is the germ-seed of history and its fulfilment ; this is a great parable of the sowing of the seed of Grace from Abraham to Jesus Christ ; and, at last the seed has found a fertile soil. He is the true Nazarene, foretold by the prophets of Israel.

II. In the first section of this Gospel there is the fulfilment of all the past, and the Revelation is given to men from WHENCE the Christ came ; how He was begotten, or conceived, or became incarnate, as Man, and as the Son of God. WHEN He came He fulfilled the promises given to Abraham ; He came out of Egypt ; and He came as Heir to His Kingdom. The parable in this section is that of coming ; it is the coming of Jesus, the Saviour ; the coming of the Spirit ; the coming of John the Baptist ; the coming, baptising, and revelation of the beloved Son ; the coming of the tempter ; the coming of the Victor over evil ; the coming of the Light of the world ; the coming of disciples ; the coming of the Gospel and of the Kingdom in healing power. In all these comings there is the coming of the Sower of good seed ; but there is also the coming of the evil one with evil seed ; and it is into this field the Saviour comes to heal and save and comfort those who mourn.

III. WHY all this coming in the past ? WHY Incarnation healing and blessing ? The world lay in the darkness of sin and death ; and men had no true conception of God, man, sin, and salvation. Men were thinking that they could be saved by works, ceremonies, wisdom, worldly power ; all were seeking after, trying to find, true ideals ; none had found, neither were they finding, the true meaning of life. Jesus Christ came to teach men that life does not consist in Judaism ; in Greek wisdom ; or in Roman power ;

life is being right in spirit ; in knowing the true relations of man to God and to sin ; it is being meek and teachable ; in being and seeking after what is true and right ; in being merciful and gracious ; in being pure of heart ; in loving and following peace ; and in being patient and Christlike under persecution. These are the fundamental ideals in the Kingdom of Heaven. If men are thus transformed they become radiant in the light of truth and they influence others toward the gracious life. The change suggested is from that of law as the obligation to love ; it is from a kingdom that is external in its order to one that is spiritual, internal and eternal. This revelation of truth teaches men that earthly ideals must fail ; what is required is regeneration and revolution ; men must be brought to realise that their modes of thought are wrong ; it is not doing, or attempting to do, what is not possible ; it is being, believing, and obeying, that lies at the root of spiritual development. The Christ Ideal of the perfect Tree of Life is the conception that requires study ; but, the man who would have Heaven for his heritage, and earth to be used as a means of grace for development, must be meek and teachable. The problem of life is not materialistic and earthly ; it is how a heavenly divine germ of Grace may spring up out of the earth and become a living tree ; it is how the despised Man will become a means of blessing to mankind.

IV. WHAT man requires is to realise the highest ideal. God is the Creator, the Sower of good seed. What man, Satan, evil brought, was to fling the seed of sin broadcast over the field of the world ; and God, the Saviour, the Son, had to counteract all the processes of evil. What God, the Holy Spirit, reveals in Jesus Christ, is Being, in the Image of God, and this ideal is held up before men in the Beatitudes, and in the Tree of Life. What Christ finds when He descends from the Mount of Blessing is that He has come down from Heaven to bring the Kingdom of Heaven into the bodies and souls of men. What the student will see, at a glance, is that the Kingdom of the Spirit had become perverted from truth and righteousness ; where heaven and the Spirit of God should have been regnant, there the Saviour found poor outcast lepers ; men stricken by palsy and tormented ; women sick with fever and helpless ; and many devil-possessed ; and, wonder of wonders, He "healed all that were sick." This is the fulfilment of a great promise ex-

pressed in these words : " Himself took our infirmities and bare our diseases." This is what is meant by Christ becoming one with us in our sufferings and our sorrows. This is why men wish to follow Him, not knowing all that the venture means. It is being one with Him in the same boat in the storm of life ; it is to discover that where He is, it is well, because His power over wind and sea, the environments, and the troubles of life, is marvellous. But, it is when He comes into conflict with the demons that take possession of the soul of man that men and devils discover who this Man is ; they draw back and cry out, " What have we to do with Thee, Thou Son of God ? " The conflict is one that requires careful study ; it is not to be explained by witty remarks about Gadarene swine and property. What value is there in property devil-possessed ? The solution is, to come, or be brought, to this mighty Saviour and to hear His voice saying, " Son be of good cheer ; thy sins are forgiven." This is the great psychical truth, not merely that Christ is a Healer of disease, but that He forgives sin. This Man glorifies God ; He is the Truth and the Righteousness of God ; all who love truth and righteousness and seek to follow in His footsteps, in them the Leaven of Heaven is operating with permeative power.

V. Christ fulfils all the past ; He came to save and renew men ; to teach the truth, to reveal righteousness, to cast out the powers of evil and to forgive sin. How is He going to carry on this work ? How is His method to be known and followed ? It is by calling men to become disciples who are themselves outcasts from society ; by making them His friends ; by acting the part of the good physician ; and by teaching men that mercy and sacrifice is divine. The way of mercy is not that of ostentatious fasting, or of reform by patchwork ; it is to be found in touching and healing what is at the root of life ; it is by the way of regeneration ; it is by healing the deepest wounds and giving new life to the dead. It is by giving spiritual sight and insight ; and, by causing those who could not speak of the Grace and Love of Christ, so to praise His words and works that onlookers marvel at the change. This is the mystery of evil ; those who do not wish to believe in Him may become so perverted from grace that they will say, " By the prince of the devils casteth He out devils." Thus far the powers of evil are permitted to express their

perverted conceptions ; but, Grace passes on teaching, preaching and healing. Evil-minded men may see in works of mercy the works of the devil, but the followers of Christ are moved with compassion ; they see a great harvest field and few labourers ; and they are told to cry in prayer that the Lord of the harvest will call, and send forth, many workers. Blessed are the merciful, the compassionate, the labourers in the field of grace and mercy ; they obtain mercy and bring blessing to others. It is truly wonderful that men, occupied with the things of this world, should find this hidden treasure ; that they should value it when they have found it ; and, that they are willing to give all they possess to find mercy with God in Christ their Lord.

VI. It is not enough to study the parable of the method of the Kingdom of Heaven ; any intellectual student can do that and find pleasure in the exercise. The student who has been in the School of Christ ; has received mercy, and is asking How to live the merciful life, will assuredly be led to ask this question, Who then is Christ that I should recognise His claims ? Who gave Him Authority as King in this Kingdom of Heaven ? The fact, not to be disputed, is that His claims are valid. He has the right to call disciples ; He can give to them Authority ; and He can bestow upon them the powers that He possesses. He sets up within those He calls, and endows with power, the Kingdom of Grace and Mercy. They go forth very helpless, even as sheep among wolves to face the powers of this world, to endure persecution, but, it is well to remember here that the disciple and servant is in the Kingdom to learn and obey the Master and King of Grace. The point to notice is that disciples are not perfect and pure of heart ; they are sinful servants seeking to serve Christ, trying to see the reconciled face of God. They are like traders in precious pearls ; they have found the Pearl of the universe, and all who follow them in their enterprise will find the same Pearl, and by union with Him, increase the lustre and the glory of the King of Pearls. The truth that underlies this section of the Gospel is that the Kingdom of Heaven is a Kingdom brought into conflict with other kingdoms in this world ; those who are in it are to be true and faithful ; they are to aim at perfect moral purity, and the Ideal is spiritual likeness to Jesus Christ.

VII. WHEREUNTO will this lead the faithful disciple ? To increased activities ; it may even be to doubts whether

Christ's way is really the best way ; the proof is not to be found in preconceived opinions, but in the facts for which the Kingdom stands, which are the means of blessing to men. It may lead to more than doubt ; even to misunderstanding ; to play acting and to rejection of the Gospel message. This is the mystery of the Kingdom of Heaven that men may be exalted to Heaven in privileges and yet they will remain like heathen sensualists. The day of Grace covers Tyre, Sidon, Capernaum, and the cities of the West ; but the greater the light the more terrible the condemnation that will rest upon those who despise and reject the message of mercy from Heaven. This is very sad ; it condemns worldly wisdom and selfishness ; but, this thought has to be remembered that though the wise and prudent miss their way, the babes, children, and disciples find their Saviour and in Him they find peace and rest for their souls. Men will contend about religious questions with intense earnestness. What strife has arisen about the Sabbath ; about the temple or church ; about what ought to be done on the Sabbath, and all the time they have been forgetting that the Sabbath is peace and rest in God ; that Christ is greater than all churches ; and that mercy, kindness, peace, and love, are the great realities in the religious life. Where strife abounds Christ will not abide ; even Isaiah the prophet could see this truth that the Servant of Heaven would not be a wrangler about words, or a brawler in the streets. He is the Peacemaker ; His work is to strengthen the weak and save the lost. The ideals of Christ and the conceptions of religious men, who trust in ritual, ceremony, traditions and earthly forms cannot be brought into agreement. His standard of thought is spiritual and heavenly ; theirs carnal and earthly ; thus they grieve the Spirit of Christ, and, in due time, bring forth the evil fruits that flow from error and unrighteousness. They seek for signs and they do not know signs from Heaven when they see them. The ominous sign they ought to study is that of Jonah the prophet, who was sent on a mission of grace, mercy and peace to Nineveh ; what took place then was that the heathen repented, they received mercy and were forgiven ; but, the prophet being anti-pathetic to his mission became a demon in spirit and would have preferred destruction to salvation. This is where the spirit of anti-Christ leads men ; once they were cleansed from sin and the spirit of evil was cast out ; but,

they would not make room for the Spirit of Christ, then the spirit of evil returned with a sevenfold energy, and the last of all such fanatics is worse than the first. This is where affinities are realised; religious people may become irreligious, and in spirit murderers and demons; but those who have faith in, obey, and love the Lord Jesus Christ, they become the children of God and brothers and sisters in the heavenly family. This is what is meant by the drawing in of the drag-net; it is a day of judgment for those who are evil; and, for the peacemakers, the children of God, it is a harvest home, and a family re-union.

VIII. WHITHER has this study of the Gospel story brought students? Back to Jesus, to the sea-side, and to the multitudes who wish to hear and understand His parables. Thus far the parables have been suggestive ideals shewing in what way the Kingdom of Heaven may be studied. The Sower is still sowing the good seed of Grace; the field of the world remains the same; there are some men that will not learn anything about heaven; there are others keen and precocious who fail to realise what life means; they take no roothold; they do not pass beyond psychic childhood; there are others who lose the blessing of fruitfulness; who fail to grasp ideals; who are so empiric and earthly in soul that this world and its cares fully occupy their powers; but there are those who, poor in spirit, receive the Grace of God in truth, and develop their natures until they become Christlike in character. This is a great truth, well known to all true faithful Christians, that life is a state of conflict between good and evil; the way of safety is by repentance through sorrow on account of sin; and, in this way comfort is found. The Ideal of Life is Christ revealed to men in the Word of God. It is His Holy Spirit that changes the nature of man from being earthly, and like Adam, to being like Christ and heavenly in spirit and life. The important lesson in life is to be responsive to all forms of good seed; to know how to understand different seeds and their history; to divine the mystery that is inherent in all good seeds and their development; and, to be susceptible to the leaven that is heavenly. Life is not limited to seeds and their ideals, there is psychic volition also as seen in the finding of truth; in cherishing all that is true, good and right; and, in giving up all that is erroneous, that falls short of realising the highest and noblest ideals. Truth in the form of related

knowledge is greatly to be desired, but, the attainment of moral perfection in the spirit of Christ, this is to become pure of heart, to see the face of God, and to find the Pearl of great price. Life is sowing and reaping, seeking and finding, hiding and buying, trading and fishing. All these are parables in the Kingdom of Heaven ; every disciple will try to understand what parables mean ; and it is by doing so that he will become a free householder possessing valuable treasures ; heaven will be his home ; and the earth will be his inheritance and means of usefulness. It is impossible for the human soul to find peace and rest in what is earthly ; it is the way of truth and righteousness, mercy and purity, peace and patience, self-denial and love, that leads to Christ, and He is the King in the Kingdom of Heaven.

THE SPIRITUAL SERIES.

I. WHENCE hath this Man this wisdom and these mighty works ? This is the key-note to this series of parables raised in spiritual thought above the natural. The thought is that here a difference arises, the Christ is in the midst in His Own country and among those who ought to be His friends. They do not question the fact that He is wise, and that He possesses powers they do not possess ; but, is He not one of themselves, " the carpenter's son " ; they know His mother, brothers and sisters, WHENCE then hath this man all these things ? This is the danger of carnal knowledge and of self-conceit ; familiarity leads to contempt ; they knew all about the man ; but they did not know the Man. They were natural and carnal in their thoughts, therefore they stumbled and fell ; the spiritual world was very near them ; the great Prophet was in their midst, but they could not see and understand the Man, or His mission. Thus it has ever been among earthly men ; a spiritual prophet, in a carnal world, is an offender, and it is not reasonable to honour such a man. If this is the history of prophets in all lands and in all nations, then what about Adam, Edom and the Herods of history ? How have they treated the prophets that have been sent to them ? Put the story into a parable, an incident, and it is expressed in the names of Herod and Herodias ; a dancing girl that pleases a king at a birthday party, and her reward is the head of a prophet of God brought to her upon a charger.

The spiritual life is as separation, the desert, the sick that require healing, and the hungry that require to be fed with bread from heaven ; it is the stormy sea and danger for disciples ; it is the Lord of the disciples on the mountain in prayer and coming to save those who in their superstitious fears, think that their Saviour is an apparition. These may be said to be the continual psychical conditions of disciples and of the Church ; and, if any are so rash as to try to walk upon the waters, to meet their Lord, they are not discouraged in their efforts, but too often faith fails them and they cry for help. When He comes He brings peace and safety. It is when men have been in great danger, and realise His presence and power, that they worship Him and realise that He is " the Son of God." When men appreciate the presence of Christ and all that this means for them, then they enter into His spirit of mercy and blessing, and they bring their sick to be healed. He does not require to touch them, their faith is so strong that when they touch the hem of His garments they are made whole. The spiritual way of healing and blessing is very simple ; it is coming to Christ, touching His Word, receiving His Spirit, and, by faith, the healing is complete. The Pharisaic, the traditional way of salvation by works is cumbersome, unnatural, doctrinal, theological and ceremonial. It is trying to cleanse the heart by washing the hands ; it is even trying to please men by disobeying God and failing to honour and support a father or a mother. False forms of religion make much of external ceremonies ; but true religion discovers that sin defiles the soul ; and that it is out of the heart that all forms of wickedness arise. Those who would guide men by what is external, carnal, are spiritually blind ; they do not see the pit that is in their way, and thus the guides, and those who are guided, are in danger. It is the way of Christ to depart from those who are in this way perverted from the Gospel and the spirit that is in the Kingdom of Heaven. What can Grace do for those who despise and reject Divine Grace ? They are left to reap the fruits of their perverse conceptions and the Lord of Grace visits those who are praying and waiting for grace, mercy and healing. It is ominous that at this time Christ visits the coasts of Tyre ; that there a woman was in deep distress about her daughter ; it is strange that to her petitions He gave no answer. Poor soul ; the knocker of the door of heaven was in her hand

and knock she would until the door was opened, the table seen with its blessings ; and, she was so poor that she could be satisfied with the crumbs that she saw lying beneath the table. The story is wonderful ; crumbs would be a feast for her and her daughter ; and the Lord of Grace not only praises her great faith, He opens wide the doorway that leads to heaven and tells her to help herself, to take anything she wants, and all that she desires. This is the way of Grace among the heathen, in Galilee, or on the mountain side. Where faith abounds grace abounds ; where men know that they need a Healer and a Saviour, He is there to heal and save, and through healing and blessing, men see the glory of " the God of Israel."

II. This was how He made the poor in spirit rich in grace ; and, this is what is meant by sowing spiritual seed. WHEN He goes forth upon His spiritual mission, it is in the spirit of compassion to supply the wants of those who are His companions ; they have their wants supplied, and they depart to their homes grateful for the blessings received. But, when Pharisees and Sadducees come to Christ it is not in the right spirit ; they come as tempters, and as sign seekers ; they are in the unhappy condition of being blind to spiritual truths. They could see natural signs, but the spiritual signs that were around them on every hand they could not discern. This is a true heavenly sign, if men could see it, that they get their bread from heaven ; that is to say, take away Heaven and its blessings, then where would men find bread, earthly or heavenly. There is a carnal earthly kind of heaven that perverts the soul ; it is very active when men are Pharisaic in spirit and materialistic in their thoughts ; where such leaven works there is no real knowledge of Christ. Men require to pull themselves up when they are in danger of becoming subject to this carnal spirit and compel themselves to enquire, Who He really is ? What He stands for ? He is greater than the Baptist, Elias, Jeremiah, or any of the prophets. He fulfils all that they predicted ; therefore, He is the Syntheses of all their thoughts, the " Christ, the Son of the Living God." This conception is equivalent to an incarnation of the Holy Spirit ; it is based on the Eternal Rock of Truth ; and, it is upon this truth that the Kingdom of Heaven has been built up. But the Christ Ideal has many sides ; many forms and conceptions of thought ; it is a Seed, a Man, a Family, a Nation and

Kingdom of which He is King ; but the deepest, the most far-reaching conception is that of suffering, sacrifice, death and resurrection. This conception is one that even faithful disciples have not desired, or understood. The leaven of this world works for what is earthly and sinful ; the heavenly for self-renunciation and self-sacrifice in the service of Christ. This is the great intellectual problem of the ages put into terms of the market place. What is man, when his value is realised ? He is a soul in the image of God ; and if he barter that birthright, for meaner things of value, then he is making a bad bargain indeed, he is exchanging his soul full of eternal spiritual values for things that perish. Not now do men see this great truth ; but let them make no mistake here, the Son of Man is being made manifest in the glory of the Father ; the angels are coming to men in His service ; and those who prize their souls, in Christ, will be amply rewarded. This is a great truth under the species of eternity ; men have lived, seen the Son of Man, and the vision has neutralised the taste of the bitter waters of the river of death. What all this means is that the spiritual life is like unto the life carnal ; it is not all feasting ; neither is it all self-renunciation and sacrifice ; it is the process of transfiguration ; it is Moses, Elias and Christ ; and it is disciples who see, but do not understand, what is taking place before their eyes. The spiritual is as a vision ; quite true, but, are disciples always to remain half-asleep, and always keeping the Christ, and all those who are one in spirit with Him, in separate tabernacles ? Surely it is time to realise the fact that the Christ takes down all separations of nations and religions. It is absurd to suppose that Enoch and Noah, Shem and Abraham, Moses and Joshua, Elijah and Elisha, Mosaism and Judaism, are for ever to remain in separate tents from Christianity. The Christ is greater than them all ; they are all His servants in His House and Kingdom ; He is their light and life, and the glory in the midst. This is the affliction of all the Churches in all the ages ; it is ignorance, blindness and spiritual perversion ; surely the Christ is as precious to Moses and Elijah, as to Peter, James and John. He is everything, they are nothing ; as the Sacrifice He tasted death for them all ; the one theme they have all studied is the Cross and Calvary ; and it is over the Cross, and after the Cross, that light bursts out of the cloud, and the Voice from Heaven is heard saying

"This is My beloved Son." But men will say this is only a vision ; it is visionary to suppose that Jews and Christians, Churches of East and West, Conformists and Nonconformists, are all going to be one family in Jesus Christ. Is it reasonable to suppose that the Jews can forget and forgive the past ; that Christians can love and appreciate the Jews ; that Christians can be expected to love one another ? Poor child and father, at the foot of this mountain ; think upon their sad condition. Hear the father's plaintive cry, "Lord, have mercy on my son ; for he is lunatic and sore vexed ; for oftentimes he falleth into the fire, and oft into the water. And I brought him to Thy disciples and they could not cure him." Poor Jews and Christians ; poor fathers and mothers ; poor Churches and peoples ; all devil-possessed, all lunatic. Can this really be spiritually true ? Is this child a germ-seed ? Is Christendom so lost to true, divine, heavenly conceptions as to be unable to see what the story means ? Is this what is meant by mourning of soul because of evil ? Is this an explanation of the parable of the sowing of the evil seed and the results ? Listen to His voice in mercy and in judgment, "O faithless and perverse generation, how long shall I be with you ? How long shall I suffer you ? bring him hither to Me."

III. These are parables that tell men about the coming of Jesus Christ ; and what He said and did WHEN He came to heal and save the lost. WHY did He come ? That is the study in this series. He came to be betrayed ; to be killed ; and to come back to life again in the way appointed in the counsels of Heaven. His disciples are very sorry ; that is all they can say, for they do not understand this high doctrine of divine grace and predestination. When He came and fully understood WHY He came, then He knew that His position was one of subjection. True, all tribute was due to him ; but He waived His righteous, and just claim, and although a free Son of Heaven, He condescended to pay tribute to earthly powers. / This is where men have so misunderstood the Kingdom of Heaven ; they have not cherished the meek and teachable spirit ; but, they have always been in thought, word, and deed, asking, "Who is the greatest in the Kingdom of Heaven ?" The answer is that the little child, humble, meek and teachable is the greatest ; and, a woe of doom rests upon those who hurt, or despise those He loves who love him. This is a great truth

about children, and those who are childlike in spirit; they have angel servants who watch over them; and they notice and report to the Father, any evil done to His children. This is a doctrine that any one can understand; it is not the perfect angels that require particular gracious care; it is the lost ones, the little ones, that the good Shepherd seeks for upon the mountains; this is the Father's Will that they should not perish but be found and brought back to the fold of Heaven. It is the example of the Father, and of Christ, that men ought to follow: they ought not to be ever harping on the string of greatness; or of giving or of taking, offence; because if God were to act so toward His sinful children there would not be any saved. The ideal is not justice but mercy, not self-assertion but forgiveness, not law but grace; it is to keep on forgiving, because God has been so abundantly gracious and forgiving to those who sin against Him. This ideal is very high who can attain to it? Surely, because it is ideal and spiritual it is Divine: could a better reason be given Why Christ came to save men than this very one: that it is God's ideal in Grace: it is what Christ actually did; and, it is what men, so rarely, are able to do. Before men will be able to comprehend and obey, conform to this ideal, they will require not merely to follow Jesus but be actually healed by Him. What comes out here is that men are not honest and straightforward; they are captious, critical, plausible, and all the time they are double-minded. It is the spirit of disagreement, and of divorce, that is at the root of these differences in spirit; men say that thus it has been, and thus it is now; divorce is needful, and if divorce is not permissible, then life will not be tolerable. Turn the table on those who thus think and speak about marriage relations, family relations, friendly relations, and ask them if they wish such reasonings to be divine and universal? They cry out for freedom and the repudiation of responsibility as to their actions, What if God were to act in the same spirit? What if Christ would punish with divorce from His presence every evil doer? This is evidently not the Divine Ideal, what was once divorced, separated twain, that has, by the way of Grace, become one, "What therefore God hath joined together let not man put asunder." Men foolishly argue about their ideals, and what they think is right and good; what Christ seems to say is that this is all perverted individualism; it is not what

fundamentally exists in nature ; it is not the constitution of man ; it is the very perversion of Grace, because Grace is forgiveness, self-effacement, reconciliation, peace, harmony and unity in the spirit. This is a divine doctrine, and as men think and say, not practical. This is where men are wrong ; they may not wish to be taught, or desire to be obedient ; it is barely credible some will say ; yet for all that, it is true, right, good and gracious and in harmony with the will of God. " He that is able to receive it let him receive it." What this means is that there ought not to be on the part of the disciples of Christ any means used to prevent the children of God from coming direct to their Saviour and their Friend ; it is the childlike meek and gentle spirit that receives blessing ; and this is of supreme value in the Kingdom of Heaven. But, will not a good disposition, a moral training, wealth and position, count as of value as a means of entrance into the Kingdom of Grace ? The answer must be no ; this will never satisfy the souls of those who think they possess such wealth ; they know that there is something lacking, but they do not know what is necessary for conscious salvation. This becomes a question of the moral nature and of moral law ; if there is failure in one link of the chain of moral life, the disobedience, or non-fulfilment of one law, there is moral imperfection, and thus unfitness to appear in the presence of God the Lawgiver, and the Judge. The one thing lacking is of far greater importance than men think ; it is Grace, or Christ in grace, and thus, in reality, if any man places spiritual values upon what he is, or what he possesses, all these must be renounced, and Christ must be received, obeyed and followed. This is that doctrine which moralists, good people, rich people, cannot endure ; it is very hard to give it up ; it is the Adamic claim of right to earthly possessions ; and thus it is not in harmony with the doctrine of Grace and of life in Jesus Christ the Son of God. Men may think, and say, that they have attained to renunciation of self and the world ; but the Lord of Grace suggests that those who thus think will do well to study this matter very thoroughly ; because, there may be those who do not doubt their claim to be first, but, when judged, they will discover that they have failed in Grace ; they are placed last because even in the Kingdom of Grace the selfish self-asserting spirit is that of perversion. This is illustrated by the parable of the

householder and the hired labourers. Grace cannot allow any claim of right to enter the Kingdom, or to labour therein ; to man, as Adamic, any such claim proves ignorance, selfishness, and unfitness to appear among the children of God as saved by grace ; therefore, any little child that renounces self, loves, obeys, and is one with Christ, in His Spirit, is placed first and is judged, not by the Adamic standard, but as being one with Christ. This is why it is so difficult to get into, and remain within, the Kingdom of Grace, or Heaven ; there must be perfect meekness in spirit ; and, what is of even greater importance, there must not be the self-assertion of possessing life apart from Christ. He is the Tree of Life ; and all who live in Him are as cells, leaves, twigs or branches of His perfect Divine Life of Grace.

IV. Jesus Christ is the Ideal Life in Grace ; and there is no gracious spiritual life apart from Him. He has been revealed, made manifest, as the Ideal of Heaven, of gracious life ; and, Christians, as a rule, are convinced that this is true. Those who do not share in this belief, faith, confidence, love for Christ, may be known by their foolish, unmeaning outcry, " We will not have this Man to reign over us." Here the question arises WHAT is it that is at the heart of all true religion ? What is the ideal in the Mind of God, in the Mind of Christ, in the Mind of the Holy Spirit, and in the Mind of all the followers of Christ as taught by His Spirit ? It is that the Way of Grace, is as if men were on the way to Jerusalem ; the disciples are called apart to be taught what the way truly means ; it is betrayal, condemnation by world powers, mocking, scourging, crucifixion, death and resurrection. This is what life with, and in, Christ, means ; not to all, but it may be so to true disciples. Have the disciples of Christ apprehended this ideal ? The reply follows immediately ; the conceptions of disciples, have been place and power ; and it is these they desire to attain, to possess. Such aspirations condemn those who cherish them and make manifest their ignorance. When they ask for place and power in the Kingdom of Grace they are asking for what they really do not desire ; because, what their petition really means is to drink of the cup of suffering and persecution, and to share with their King what He had to endure alone to save them. Earthly ambitions always lead to jealousy and strife ; heavenly aspirations to knowledge and love ; the life of grace for King

and servant is that of service and suffering ; not lordly rule and authority as among Adamic Gentiles. What this condition of Mind means is spiritual blindness ; therefore, what all such disciples are called to realise is that they should pray for spiritual vision so that they may see what Christ means and be able to follow Him. The Ideal King of Grace comes, as foretold by the prophet ; clothed with meekness, lowly and loving ; but the perverted man, emperor, king, pope or prelate comes in earthly state. It may be that there is a measure of fitness in the glory they claim, as moral and Adamic rulers ; but, if they are the spiritual disciples of Christ they are imitating earthly powers, or, the carnal forms found in Israel. His coming into a temple, a church, a soul, is an important event ; these places are the house of God, His Father ; think, therefore, what it means to the Son to find that where God ought to be revered, obeyed and loved, He finds a market place, where selfish men desecrate the place that ought to be holy, most sacred. Such sacred places are to be used for healing, blessing and praise, and the more artless and child-like the songs of the children, the more acceptable they are to the Father in Heaven. Ambition, spiritual blindness, covetousness and secular desecration in temple, church or soul, what a picture is here presented to view. Is this the meaning of the judgment on the fig-tree ? Is this the ominous sign of death to Judaism, to temple services and to faithless secularised servants ? He came to look for fruit ; He found religiousness but no true religion, and the result was death. This Man it will be seen comes clothed with Divine Authority ; yet those who hold the reins of authority are unable to discover the Source of His Authority. They question Him upon this point, but being insincere they received an answer, not in plain words, but in parable. What it amounts to is that the Jewish rulers had promised faithful service and had failed ; whilst those whom the rulers despised, as unfit for the Kingdom of Heaven, had repented, and had received the privileges of forgiveness, reconciliation and admission into the spiritual family of God. The Jews had, by their perverted conceptions, and evil actions, brought the judgment of Heaven upon themselves ; they had actually rejected the Heir to the Inheritance ; they had rejected the Stone upon which their nation was built ; thus the Kingdom of God was taken from them

and given to those who would bring forth heavenly fruits. This is where the fourth Blessing is in eclipse and all around is darkness ; when men do not hunger and thirst after what is true and right, are not merciful and gracious, then they are not filled with the Spirit of Christ ; they lose even that which they have possessed as a sacred inheritance, and they are reduced to poverty ; or, to change this thought into parable, the earthly leaven of Herod, and the Sadducees, and the leaven of the Pharisees, hypocrisy, worketh with malignant fatal microbic power and the end is death.

- V. The vision of the Kingdom of Heaven, as perverted in a state, temple, church, or a human soul, is a painful study ; it is a problem in psychology ; it is a parable of darkness, disorder, disease and death ; and the death is all the more sad and pitiful, because this is the picture of what ought not to be ; it is a State, like so many States, disorganised and destroyed ; it is a temple defiled and desecrated ; it is a church earthly and carnal ; it is a Mind filled with evil passions, hatred, murder, and wickedness. How will men conceive, in parable form, what the Kingdom of Heaven is like so that the picture may be vividly seen and remembered ? It is like a marriage feast that a king made for his son to which guests were invited ; but being busy men of this world they despised the invitation, ill-treated the messengers, and killed them. Those specially invited were unworthy, and they were punished ; but, the invitation was extended to all kinds of people ; thus the wedding feast did not want for guests ; in other words the divine purpose of Grace may be despised by men who do not care for this kind of feast ; but the Divine purpose will not fail ; guests will be found who will reverence the King, honour the Son and enjoy the feast. But, at a feast, where Grace reigns in truth and righteousness, it will not do to attend dressed in motley intellectual and moral garments ; the call, or invitation, is by Grace, and the King of Grace provides robes of grace and beauty for all who come to the feast. The call is for whosoever will accept ; but behind, and beyond every call there lies the question of choice, of inspiration, deliberation and decision. This may be conceived as conversion ; but it may carry with it this thought also that the Spirit of Christ is involved in the call and in the choice. The problem of choosing is very complex, and it does not come to all men in the same way ; the danger in choosing

rests here ; men may not be really earnest and truthful about their objects of choice. When the intellect is enlisted in the interests of the earthly carnal mind, then there are entanglements, pretences, hypocritical suggestions and sham questionings ; this is what lies at the root of the subtle question about paying tribute to Cæsar ; the answer, a true and right one, is that the State, and rulers possess authority, and tribute is due to those who have authority ; it is by God's permission they rule ; therefore, men should give to the State what is lawful and to God all that is God's. Of course the meaning is that apart from God, truth and righteousness, States, or rulers, have no authority, no right to tribute, but it is not for the individual to adjust such claims ; willing tribute is permissible even to evil rulers ; this is what Grace means ; it is subjection to the moral power even when perverted. What God's purpose of Grace will effect, in due time, is regeneration and conversion of the Adam nature ; but the change must be brought about in a gracious way, under laws of grace and blessing. The question of materialistic Sadducees about the resurrection is cleverly enough presented ; it is meant to shew how absurd the idea of a continuation of present life relations would be in another world. But the questioners are convicted of ignorance, error, and of being irrational. What do they know about the unseen world ? Who told them that there were carnal marriages, after the flesh, in a spiritual world ? If they had no knowledge of that state and were utterly unable to understand the wisdom and power of God, to create, make manifest, spiritual conditions of existence, then how unreasonable they were to argue about such assumptions. The truth here is not the conceptions of men about the resurrection and the future State ; it is that God is Creator of life physical ; the Author of life psychical ; the Constitution of life empirical and moral ; and the Life Eternal in Grace. Get at the root of the problem as it is being presented to thoughtful men at the present time ; it is not the physical, as dead, or living, that is of importance ; that is unconscious machinery ; it is what is ideal, rational gracious and blessed, that is of eternal value ; and God is in all three in all the living. The gross error and ignorance of materialism, in all its forms, is deadness and blindness to spiritual realities ; if men think that they are going to see the face of God in material things, this proves that they are

under the curse of dia-magnetism, the light has become darkness in them, and they are dark and dead. If a man is so insane as to reject God, the All-wise, the Gracious, as Father, and claims matter to be his father and mother, then it is not well to waste time reasoning with such a man ; he prefers the degraded physical to the exalted spiritual ; it is a strange choice, but there the matter stands, a man may make this choice ; and, it may be that he will be permitted to fall to this degraded condition. Lawyers are sometimes said to be great quibblers on the subject of law ; they think under perverted conceptions ; to them there are great and small laws ; what comes first and what is second ; they are acute legal analysts ; they glory in details ; but they do not study as they ought, legal synthesis. The synthesis of all law is love ; place this, as central in God, and as effective in man, and then jurisprudence becomes reasonable, right and generous. The law of love, of gracious love, of moral, love, fulfils all law ; love to God and to man in the image of God, is the consummation of creation, of salvation, and of eternal life as law. This is the Ideal of Science ; it is divine wisdom, it is what men are groping after ; it is the Will of God as revealed in Jesus Christ and as made manifest by His Holy Spirit. God is Love ; the Lord Jesus Christ, the Image and Proto-type of God is Love ; the Holy Spirit is the Energy, the Revealer of Love as manifested in Christ. Love is Cause, Process, and Purpose in Creation and Redemption ; therefore Love is the Consummation of the Spirit in the cosmos, the end to be obtained is Love. Some men reverse this order of thought ; thus they prize power, matter, Cæsar, gold, tribute, the physical. The life that survives what is physical, the resurrection life, occupies the thoughts of other men ; then there comes into view all the problems of spiritualism, mesmerism, the world of psychical research ; the psychical as opposed to the merely physical. Practical empirical lawyer-like men pass by matter and mind ; what they are interested in is law and order, and all the machinery that constitutes the rational moral life. These worlds of thought can all be analysed to their ultimate principles, and the final synthesis is, that the Being, Becoming, the Law of the Universe, is Love. Men may make a division and say, the First, the Great Law of the universe, as related to man, is Love to God ; the Second is like the first, it is love to man created in the image of God.

Questioners are permitted to ask questions, but it follows that they, in their turn, should answer questions put to them. This is the critical, spiritual question for this age also, "What think ye of the Christ? Whose Son is He?" The logical and historical answer is, "The Son of David." If David, in the Spirit, calls Christ his Lord, then How can He be his son? The problem to solve is this, How can the son be the father of his own father; the Lord of the King and father. There is no answer given; the Questioner does not give an answer to His Own question; but, what it points to is this, that the Christ is the Cause, the Arch-type, the Ideal; David is an effect, a psychical type, an ideal, as revealed in history; but the Christ becomes Jesus the Christ, and thus He is Cause, Process, Purpose and End as the Revelation of God in Love. The point for rational men, as children of God, to consider is not what scribes, lawyers, Pharisees and others say; but, what is the Will of God in Truth and Love; and, if they find that such men are not living, as they ought, then turn away from them and make the choice to do what is right, good and gracious, being assured of this that as they sow so shall they reap; the end will be judgment, punishment and desolation. The lessons here are that the ignorant, the prejudiced, the theorists, the unkind and unmerciful, will be unable to find a door of mercy in the day of judgment. They will, when it is too late, perceive that they inherited and possessed a field in which a great spiritual treasure was hidden; which they never found; and just because they were so self-asserting, they lost what they had inherited, and were cast out into the world of darkness, of powers that were unmerciful.

VI. Who is this Man; this Lord of David and his Son; this Man that can ask questions which men cannot answer? Here He appears as the Judge proclaiming the doom of judgment upon what is earthly. When shall the execution take place? What is the sign of the coming again? When will the end of the world take place? These are interesting questions; there are those who study them closely; and the opinions of men about them are not satisfactory. It may be that special references are made to the end of the Jewish Commonwealth, but it would appear as if they looked far beyond to times, seasons, and conditions that were far off in the age that had dawned upon men. There is the vision of many changes, hatred, killing, false brethren,

abounding evil and the warning that the spirit of patience and endurance would be required by disciples in the coming days of darkness. What will be required is watchfulness and prayer, faithful service, if a reward would be gained. It is a parable of a feast, a marriage, a long night of watching and waiting ; it is absence, service, trust, trading, opportunities seized, rewards and honour ; or of disobedience, neglect, exposure and shame. This Son of Man, and of God, the Pure of heart is unlike other men ; He has appeared to men as their Judge, and all Power in Heaven and earth is given to Him. Here is the time of testing for all pearl traders ; if they have not found the Pearl of great price they will be poor indeed, because all imperfect pearls have lost their relative value in the light of the radiant truth and righteousness that has come from heaven.

VII. WHEREUNTO has all these events tended ? This at least can be discerned that knowing men have found out how little they really know, and how unfit they are to answer the deepest spiritual problems of life. They have seen also that the Christ, by the perverted actions of men, has been revealed as a Judge, over their actions. Indeed, this is the thought embedded in the Scriptures ; the Light reveals and destroys darkness ; and, righteousness judges and condemns evil. When double-minded deceitful men are seen in the light that comes from heaven their errors and ignorance are exposed ; and, when wickedness is tested by righteousness judgment is inevitable. The thought here is that the Christ is bringing to a crisis the conflict between good and evil, grace, and sin. He is the central figure in the Revelation ; and what is represented in psychical conceptions, are not of the life of Jesus Christ only ; these are of the species that are eternal, of series that are ever recurring. Here the series is that of Grace in a special sense ; it is what Grace means ; what Grace endured ; and how sin had the appearance of gaining a victory, when, as matter of fact, it was being judged and condemned. The story is that of preparation, consultation and decision, on the part of the rulers to put Christ to death. It is that of anointing and consecration by a woman, and of covetousness and disapproval on the part of a disciple. It is betrayal by a disciple for a little money. It is the Passover feast and all that it represents in the history of Israel. It is the shadow of scattering, denial and Gethsemane. It is the

arrest in the Garden and trial before the Sanhedrim. This is what Grace means in this world ; it is the Son of God giving Himself for the salvation of sinful men ; and the Revelation is in what way sinful men rewarded Him. The story is that of the Peacemaker, the Son of God, who came into this world for reconciliation and peace ; and this also explains the parable of the net let down into the deep waters of sin and death for mercy and for judgment. This is the mystery of grace in all ages, it is the Christ Spirit as subject, suffering, sorrowful, betrayed, persecuted and doomed by sinful men. It is the vision of good as subject to evil, of Christ as subject to Adam, of Heaven as eclipsed by earth ; it is that of lawless criminals successful in their works of darkness. It is the mystery of the goodness and patience of God revealing the fact that men were permitted to go thus far in their evil deeds, but, spiritually, they were bringing about the Divine Purpose of Grace in all that they did.

VIII. WHITHER will the spirit of evil carry men ? The disciple will deny his Master and the servants will condemn their Lord and King. The covetous, ungrateful disciple will discover what an awful mistake it is to betray innocent blood ; to make a choice and realise the price paid ; to be cheated out of Heaven and to become the tool of the devil ; to be so near to Heaven, grace and mercy, and to lose everything ; to be a man, and almost a son of God, and to lose the image of God and the life eternal. It is the manifestation of what a weak earthly judge will do under constraint and fear ; he will actually permit the Good Man to be doomed to death and set the wicked man and the murderer free. It is the manifestation of the power possessed by evil as seen in cross-bearing, mockery, scourging, crucifixion and physical death ; but here the powers of evil fail they cannot hinder prayer ; they cannot take away trust in God ; they cannot prevent the free Spirit giving, offering up, a Divine Sacrifice, and, in the midst of clamant evil resigning the Spirit, the Will, and the life, to God.

What follows the crucifixion, death and burial of Christ may be conceived as the beginning of a new age. The Seed of Grace has been sown once more in physical powerlessness ; and, apparently, the Kingdom of Heaven and the King have been destroyed. The Son of God and Man was so poor that He had no home on earth, and not even a grave in which His body could rest ; yet His body was cared for

by Joseph; and those who loved Him watched over the place where the body was laid. Every care was taken to prevent His resurrection, or the removal of the body; and thus the peaceful hours passed by until the dawning of the first day. Then He rose from the dead, the Firstfruit of those who had fallen asleep, and He appeared in His risen power and glory to the women and to the disciples. This is where the conceptions of men require to be changed; He is not a dead Jesus, but the living Christ, the Spiritual King of the Spiritual Kingdom of Heaven. He has been endowed with Divine Power and Authority in Heaven and upon the earth, and the work, the mission of His disciples is to become the apostles of the Spiritual Kingdom in which He reigns.

Here it is well to pause and consider what all these things mean. The Blessings have been considered and seen to be living spiritual germs of truth of the highest importance in the Kingdom of Heaven. The seven Parables have been considered and it is seen that they are in spiritual harmony with the Blessings. A wider field of thought has been followed in the Gospel of Matthew, and in its series, and details, the Gospel is in agreement with Blessings and Parables. What may be suggested here is that a definite order of Revelation is made manifest; the Gospel is a Thesis to be studied after a definite manner, as by analysis; there is a synthesis, and it is Jesus Christ that is revealed to men as the Saviour, the Son of God, the Prophet, as Teacher and Fulfiller of the Kingdom of Heaven in Grace, and the King of that Kingdom throughout all ages to the end of time. What may be further suggested here is that students, disciples of Christ, can apply the order or the laws of the Kingdom to the other Gospels; to the Epistles; and to the whole Bible; indeed, the vision of truth here extends beyond the Bible; it can be applied to Nature, to Man, Mankind, and to History. This is the vision of Metathesis; it is applying the known laws in the Kingdom of Heaven to all that is heavenly. It is not easy to see, or believe, that this can be true; it does not follow that everyone will be able to follow the order; something must depend upon the student; if poor in spirit here he will find heaven; if meek he will conquer and inherit the earth; if aspiring, hungry and patient, in the spirit of love, there will be found the heavenly wisdom in all its fulness of wisdom and of grace.

The Gospel of Matthew is the Revelation of the Son of

Abraham according to the promises ; their fulfilment in a Person and the realised Source of their fulfilment to all nations. In that Gospel He is the Prophet greater than Moses ; the King greater than David : the Teacher wiser than Solomon ; the Grace of God to sinful men ; and, the Sacrifice that brings reconciliation and peace. In the Gospel of Mark, the Faith of Abraham is carried forward and the Lion of Judah is changed into the patient High Priest and Sacrifice. In the Gospel of Luke it is the Man that is seen in all His generations. In the Gospel of John the figure is that of the eagle on the spiritual mount Pisgah, surveying the way of salvation. That is to say each gospel is an ideal according to the Spirit of Christ ; they reveal Jesus Christ from different standpoints ; they are recurrent in order, and each Gospel carries the story forward to a new form of development. He is Jesus Christ Son of David and of Abraham ; Son of God as High Priest in the Temple of God ; the Son of God through Adam for the salvation of mankind as Saviour, Ruler, and Guide ; and, in the Fourth Gospel He is Divine as Light, Life, Law and Love. In modern thought He fulfils all physical forms and ideals ; He is the Psychological Ideal ; He is the Empiric and Moral Ideal of Humanity ; and, He is, as Love, Heaven in Light, Life, Law and Grace. In the first Gospel the ideal is the historic Person ; in the second the Mind of God ; in the third the Soul of God and of Man ; and in the fourth, all these are fused into one Divine Man and Son of God, the Saviour, and Sacrifice for sin ; the Propitiation with God and the Peace of God with mankind. If these different aspects of the Gospels, their succession, their recurrence, their concurrence, and their harmony and unity, are kept in view in study, then the student will find new lines of thought breaking in everywhere, and he will be amply rewarded in following this particular line of study.

If this order of study is applied to the Bible as a whole it is wonderful how full of interest it becomes ; there is light in it all the way ; there is one life permeating the whole Book ; there is one order of development, and it is very remarkable that the same order and laws are ever recurring from beginning to end. The result is the conviction that the Book is Divine as the Word of Salvation to men ; it is a great psychical study ; and it does not extend beyond that realm of development. The thought is that the physical

forms, signs, symbols, generations, are all real and objective. Men have seen, perceived, conceived, reflected in thought, put into a Book, all that they have seen ; and, what the student has to do is to make this psychical work his own psychical Mind as a reflection of the Mind of God and Man. It is here that manhood, as intellectual, moral and religious, comes in ; man has to translate, transpose, and transfigure, all this information, and change it into a divine cosmos in his own soul. It ought not to be difficult to understand all that this means ; it is what Science has done in the physical world ; it is what every thoughtful man tries to do with the contents of his own mind ; it is the root ideal of philosophy and of theology. There is a difference ; these wise men are too apt to build upon other men's foundations ; they follow schools of thought, classes in universities, and special forms in theology. It is against all this kind of thing that Science and Religion are protesting so strongly at the present time ; men are not sheep to be kept and driven in flocks, all uttering similar articulate sounds ; they are meant to be men in the image of God ; thus whilst harmony and unity are to be expected, the diversities will be as wide as the natural and spiritual powers of men are found to be.

The Bible as an organic work, a Kingdom of Heaven, as revealed by the Spirit of God, and as following an order of development, may be expressed under the following heads :

I. The Book of Generations, as germinal beginnings. The Book of Genesis, is divided into two parts, conceivable as physical forms and psychical germ seeds. The first series are the six generations in which Abraham fulfils all the past ; the second series are Abraham and the descendants of Abraham from Ishmael to Joseph. The Generations of the Heavens and the Earth follow the introductory story of Creation in six days and the Sabbath Rest. These represent the Blessings of Grace that men have received from Heaven ; and the curses that have come upon men because they are earthly, sinful, the children of Adam. The ideals are that of a man, a woman, temptation, disobedience, sin, sorrow, hatred, jealousy, murder, outlawry, and separation ; but, there is intervention ; life is continued through the woman, thus faith, sacrifice, substitution, and, what is seen to be a family in which evil is regnant, and a family in which Grace lives and reigns. What this means is that in these germ seeds there are to be found all that is heavenly and

earthly in history ; and, what the results will be must be found in history. The Generations of Adam represent in prophetic germs the race in which Grace reigns ; each stage is a generation ; the seventh Enoch is the Man, the companion of God, the type of the Man Jesus Christ ; the Man Noah represents the blessings of the Holy Spirit in consolation, peace, comfort and salvation ; the end of the Adamic race, the day of judgment, new heavens and a new earth. The Generations of Noah are those of the saved from the great flood of evil that covered the earth ; the meek are the blessed, they inherit the earth. The Generations of the Sons of Noah, represent the families, tribes and nations who have in some measure sought after truth and righteousness. The family of Ham, the degraded, the dark of mind, sought after power, and they became slaves under the curse of the earthly. The family of Japheth have been greatly blessed as the light-bearers in the world, as seekers after truth. The family of Shem have been blessed, they have sought after righteousness. The Generations of Shem have been the families who have sought to discern the mystery that is enshrined in the Name, the Merciful, the Gracious. The Generations of Terah are those who have heard God's Call and obeyed His command to seek a better country. In these are Abraham, the faithful, the friend of God, the Man, the Seventh in the Generations, who inherits all the past, and is 'the Blessing' in the psychical Generations. The Generations of Ishmael are historic ; they are found in Egypt, Moses, the Redemption and the Desert. The Generations of Isaac, after the flesh, are to be found in the nation and Kingdom of Israel. The Generations of Esau have their fulfilment, as psychical, in the Books of Wisdom from I. Chronicles to Song of Solomon. The Generations of Jacob are to be found in Judaism, after the Restoration, in the prophets and in Jesus Christ. Here the generations in Genesis end, they do not deal with the Generations of Joseph ; this is where a new age begins ; in the light of the New Testament they are the Spiritual Generations of Jesus Christ as found in the Gospels ; and in the coming of the Holy Spirit of Christ into the Church.

II. There is recurrence to Abraham as the psychical germ of the family, nation and Kingdom of Israel ; this is summed up in Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David and Solomon, and all that they

represent, from Abraham to the Captivity in Babylon. In this division many series require to be studied, but this is the true psychical stage of development in the Bible.

III. With the Books of Chronicles there begins an empiric stage of development ; but this takes the student back in thought to Adam, Abraham, Israel and Judah down to the Captivity and the proclamation of Cyrus for the Restoration. In other words this recurrence is necessary in the realm of psychical empiricism ; it includes all the past, as germinal and as psychical ; this is where man awakens to his lost, desperate condition ; the foolish prodigal is bankrupt and starving ; he comes to himself ; he says, " I will arise and go to my father." There is a great quest in the fourfold series of this division ; it is man and mankind generally, trying to find the Ideal Man. The Greeks try to find Him by the way of Wisdom ; the Romans by power and Empire ; the Jews by the Messianic ideal that becomes inherent in Judaism from the Captivity in Persia. 1. The Books Chronicles to Song of Solomon are a series which are full of interest, as summing up all the past history of mankind. This is another Genesis of a very complex kind ; it is mankind in germinating forms ; it is the Kingdom of Heaven, of Grace, as a new birth ; it is the empiric version of the Call of Abraham as going forth to find a land ; a nation ; a kingdom ; and a beloved Son in Whom all the nations shall be blessed. 2. The second series of Books from Isaiah to Obadiah form the psychical revelation and manifestation of the Kingdom. 3. The prophets, from Jonah to Malachi, are the empiric series, looking and waiting for the coming of the Messiah-King. 4. The four Gospels form a fourth, a spiritual series, and in them the Faith of Abraham is fulfilled in Jesus Christ. The Hope of Isaac is realised in the Gospel of Jesus Christ the Son of God. The Patience of Jacob is rewarded, and Jesus the Christ is seen as the Son of God through all the past generations of mankind. Further, the Love, the Divine Wisdom, as found in Joseph, is seen in Jesus Christ, the Light, Life, Law and Love of God, the Eternal Son of the Heavenly Father. This is the fruition, the end is Jesus Christ, the Son of God the Saviour of the World.

IV. With the Book of Acts, and the coming of the Holy Spirit into mankind through the Church and Kingdom of

Grace, constituted by Jesus Christ, there is the beginning of a new age, new conditions and a new Kingdom. This also is response to a Call, a Redemption, a Restoration ; it is the onward movement in History for the Conquest of the world by Christ, by the way of Grace, for all nations and peoples. But, of necessity this four-fold series comes to men as a psychical Revelation ; it is as the result of Christ's Resurrection and Ascension that He reigns in Heaven ; and, it is His Holy Spirit that is the Actor in all that takes place. 1. The first series, Acts to II. Corinthians, deal with the history of the coming of the Spirit into the disciples of Christ, and makes known how the Kingdom took root and extended to Samaria, Antioch, Greece and Rome. Romans is the spiritual psychology of the world under the Roman Empire. The Letters to Corinth point out how the wisdom of Greece had failed, and in what way the Spirit of Christ endowed the Christian Church, in its members, with true wisdom, spiritual power, and gave them victory over the world, the flesh and the devil. 2. The Second series, Galatians to Colossians, gives the psychical analysis of the Ideal Christ, as Lord ; as greater than Moses and Judaism ; as the Ideal Son of God ; as the Friend and Companion of all who are His faithful friends in this world ; and, as exalted above all prophets, teachers, rulers, and gods, because, He is God, the fulness of Him that filleth all in all. 3. The third series, from Thessalonians to Philemon deal with the Church as empiric, as historical, as under rulers ; as subject to the Spirit of Christ ; as being educated in faith and good works ; and as a family in which love and grace are regnant, where master and slave, apostle and disciple, are all one in Jesus Christ the Lord of Grace. 4. The fourth series may be said to sum up what the Church of Christ exists for ; it is for all Hebrews, that is all wayfarers, in all nations, and in all ages, who have been seeking for a heavenly country, a High Priest, a King, and a Kingdom of Mercy and Grace ; for all who have cherished the Hope of the coming of the Messiah, as a Jewish ideal ; for all Christians who have followed the empiric ardent Peter with his lofty ideals, and oftentimes earthly conceptions ; for all Christians who could not be limited by history, ritual, ceremony, or traditions, and could only find rest and peace for their souls, in the Light of the World ; in the Life of Faith ; in the Laws of truth ; and in the Grace and Love that is in Jesus Christ.

If the Method of Christ, as found in the Beatitudes, in Parables, in the Gospels and in the Bible, is applied to HISTORY, what may be discerned is that apart from Christ, as the Revelation of Grace from Heaven, there would not be any history to study. The doom on sinful man was death, degradation and disintegration; in Adam all are counted as dead to God, truth and righteousness. This is why men find that heathen aboriginal races, such as the Papuans and American Indians, do not develop; they remain stationery for Milleniums; they have lost the power, or the will, to develop-into truth seekers and moral men. They are of the generations of the Heavens and the Earth; but they appear to be excluded from the generations of Adam in which the Kingdom of Grace is progressively found. What this means is not that they are outside the Kingdom of God and of Grace, and that there is no open door by which they can enter in and be saved. They actually inherit what is heavenly and what is earthly. Grace is in the atmosphere they breathe; they have intellectual and moral powers; they are psychical in nature, and, they are physically in the form of man. They are in that stage of development that is akin to the unconscious knowledge of God; their home is in the darkness and they live under the Shadow of death.

History, as thus studied, means increasing light of Truth and Grace; it is the truth as revealed from Heaven that is light; and it is Grace that is life. Apart from Grace, there is darkness and barbarism; with increasing light there is civilisation, education, knowledge and advancement heavenward; but, those who despise the light they possess, and the Grace they inherit, fail to develop, and the powers inherited, as rich endowments, are taken from them. This is the history of Brahmanism, Parseeism, Judaism, Greek philosophy and Roman moral power and greatness. The tide of Grace, the river of Life filled their lives; they loved the darkness more than the Light; preferred the pleasures of sin to self-denying Grace, and thus they never discovered the true Treasure, and they failed to find the Pearl that is above all values. This is how the River of Life, with its refreshing waters, flowed onward from the East to Judea; in Judea the Sun of Light and River of Life were made manifest in Jesus Christ; the Jews, as a nation, rejected that Light and despised that Life, and thus the Sun rose upon

the West, and the River of Life full of blessing came to Teutons, Franks, Goths and Anglo-Saxons.

The History of the Bible is in this sense the psychical history of mankind. Christ is the Light of the world in all ages. He is the glory of Israel and the Light that enlightens all Gentile nations. What this means is that education, civilisation, and all the blessings that flow from Heaven by social conditions, forms of Government, order and law, are reflections from the Sun of Grace and Truth. Men may claim that they have by their own efforts, and wisdom, brought down upon themselves these blessings, and, in a sense, this is true ; but, it is becoming more and more clear that when men lose the Fear of God, and their sense of dependence on His Grace, then these beneficent streams dry up and the desert conditions reappear. This can be seen on many of the pages of history ; those who have rejected God and His Grace, and sought after power, wisdom, pleasure, fame, and the arts, have fallen behind in the race of life. To love the world, to seek to satisfy fleshly lusts, and to serve the devil of self-glorifying, is to become degraded and to tread the miry path that leads to death. These are the ominous signs that are now resting upon the nations of the West ; there are those who say they have seen the hand-writing on the wall, and the words are "Mene, Mene, Tekel, Upharsin."

Here it may be suggested that three great Crises may be traced in history. The doom on the East when Abraham left Ur of the Chaldees ; the doom on Israel and Judah as seen in the Captivity ; and the doom on Greece, Rome and Judea at the Advent of Jesus Christ. These Crises are akin to physical, psychical and empirical days of judgment ; and, those who have the prophetic spirit are impressed with the thought that another Crisis is at hand. The spiritual age has run its course, and what the results will be in the near future who can tell.

Looking at history from this standpoint it is well to cast the thoughts backward to Joseph in Egypt, the great type of Jesus Christ as the Beloved Son ; and to the Gospels, the Epistles and the Book of Revelation. It is related that Joseph had two sons by his Egyptian wife, the first born named Manasseh, that is, causing to forget the past, or fulfilment and fruition. The second son was named Ephraim, that is fruitfulness, extension, new conditions and

blessing. These thoughts apply to Jesus Christ ; in Him all the past is fulfilled, consummated, forgotten, realised ; and, in the Kingdom of His Spirit there is fruitfulness, expansion, new conditions, and blessing to mankind. These thoughts are expressed in the letters B.C. and A.D. This is the great junction in history ; the past is consummated in Him ; and He is the Source of the Christian age of History. The Book of Revelation is said to be an Apocalypse ; it is an Ideal ; it is a psychical representation, and as such it is prophetic, idealistic and realistic. It is history in a sense, as visions of the future ; it is not empiric history written after the events ; it is the great spiritual drama, that, as Ideal, foresees the future and the relations of the Heavens and the Earth. What spiritual men may see is that Jesus Christ is being revealed to men who fear God, and who love His beloved Son. The empirical vision is that of the conflict that has taken place upon the earth ; the conflict has been with the dragon of earthly power ; with the blasphemous beast that would usurp Divine power and wisdom in a man, or in mankind. There will come an end ; the powers of evil will be overthrown ; the King will come in His Glory, and the City of God with all its blessings will be seen as descending upon men from Heaven ; and, it is said, that the Lamb, the Christ, is the Light thereof.

It may now be assumed, as a reasonable thesis, that the Lord Jesus Christ must be admitted into the minds, the souls, the consciences, of men, as the Man before, above, and beyond all other men. If He is the Divine Son of God from Heaven, the Saviour, then He is, in a unique sense, the Image of God in Grace and Love. It is impossible to think upon Him otherwise than as the Treasure of Heaven hid in the great field of this world ; and those who find Him to be Saviour, and Lord, will in very deed possess that Treasure that will satisfy their souls and make them glad and joyful in His salvation. Further, it is permissible to suggest that He has a Method of thought, a definite order of revelation, of law, as referring to the relations of thoughts, which is of great importance. Every law is a pearl of value ; but, when all laws are seen as radiating from Himself, as Central in Being and becoming, then He must be the Pearl above all earthly values ; and all prices, and all values, become so because they are related to Him. What has been suggested is that the Beatitudes reveal the Ideal in His Being ;

and, what He is, that other men ought to become. The remarks on the Parables confirm the Beatitudes ; they are psychical conceptions of the order of becoming and of development. The Gospel of Matthew is an extension of the same line of thought, the Man is seen from two stand-points, as natural and spiritual, and in both aspects He is the Ideal Man, the Saviour and the Son of God. The whole Bible is permeated with the rhythm of His Method of thought ; and, linked with the Bible, History will become very valuable as a Witness to the Grace and Glory of Christ. It is not too much to state that Nature, in all its divisions, is radiating forth the Light of His truth. It is important to realise that every Principle of Being is a germ thought from Heaven ; and the more God-fearing men study His works the more clearly they will see that Jesus Christ is the Revealer of all truth and the Key to all mysteries. Nature is, in a sense, the Macrocosm of the Divine Wisdom, Power and Glory ; but, it is Jesus Christ that is the Divine Microcosm, for in Him all things consist, subsist and exist ; and all this is true because He is the Archtype of all being, the Ideal Son of God.

Man, every man, is in physical form, as ideal, the mystery and the manifestation of the physical universe in power and life. He is the microcosm, the summation, of all that they become. This has long been recognised by Philosophy ; it is becoming the ideal of Science ; and it is a truth about which Religion finds no difficulty. It is out of this world that man takes all objective forms, percepts and concepts ; all ideas of relations and conditions ; all processes, purposes and results.

Man as psychical, transmits, transposes and translates all sensations and percepts into concepts ; the Man is mind, memory, heart, and will as spirit. The equivalent of man, as psychical, is primarily sought for in objective Nature as universal ; but, it is necessary to go deeper, the Mind of God, and the Mind of Christ, are the Ideal and the Real, out of which the Mind of man is built up by the Holy Spirit. What this means is that so magnificent an effect as man could not be derived from Nature, and could not be self-caused. The Mind of man is still a great mystery ; it is enshrined in darkness ; it is known by signs and parables ; and yet, the man who is unable to see that the Mind is a divine creation, fails to recognise the inherent greatness of

his own being. The standard up to Whom men are coming to be measured is the Lord Jesus Christ ; He is the Measure, and the Measurer of the Mind of man.

Man, as empiric, a child of experience, enters this Mind with a purpose ; it is the Intellect that tries to reason upon and compare thoughts, find out relations and conditions and so to discover order and law, to produce out of what appears to be chaos a cosmos as a kingdom of man. This has been the empiric quest of all sages in all the ages. Men are now beginning to see that the earth reflects Heaven ; they are one in Cause, processes, purposes, and in results as ends. Nature, Heaven, Earth and Man are all in the image of God ; they reveal His Power, Wisdom, Grace and Glory.

To Man, the results will be the Revelation of the Glory of God as the Eternal Cause ; of Christ as the Eternal Archtype Ideal, the Son of God ; of the Spirit as Revealer, Interpreter and Manifester of God and Christ in Power, Wisdom, Grace and Glory. In all these revelations man is not forgotten, despised or rejected ; it is the Holy Spirit that reveals man to himself as the creation, and the son of God, the Heavenly Father. It is well that man should know his limitations ; his true relations ; his dependence upon God as the Source of Being. It is important that man should realise that Christ is the perfect Ideal. It is absolutely necessary that man should be awakened to his true position as a sinner against God's Laws of Nature and of Grace ; because, if this is not understood the man will remain proud, conceited, self-seeking, and self-assertive. It is the Good, Gracious, Patient, Holy Spirit of Christ that regenerates, saves, redeems, restores and bestows the Spirit of adoption into the family of God. Now men see these truths in parables, in the darkness, but the day is coming when the light will be radiant and the reflection will be perfect. Now men know a little about the glory that is to be revealed ; then they will know even as they are known. Now men are individualistic, and repel each other, then they will discover that harmony and unity in Grace, Truth and Love, is the Kingdom of Heaven, and that the Kingdom of Heaven is in possession of this Earth.

Works by John Coutts.

THE TREE OF LIFE.

Price 6/-

This book is a study of the conflict between Agnosticism and Religious Faith; with special consideration of the "First Principles" in the Philosophy of Mr. Herbert Spencer.

CHRIST'S KINGDOM AND CRITICISM.

Price 6/-

Deals specially with the question of the Higher Criticism as related to the Bible, and explains in what way the Critics have failed in their work and why there is no harmony or unity in their criticism. They have no sure standard for their thoughts, therefore agreement is not possible.

THE WITNESS OF SCIENCE TO THE METHOD OF CHRIST'S KINGDOM.

Price 6/-

In this Book the line of thought followed is, that the Method of Christ, as revealed in the Beatitudes, can be found in the physical and psychical worlds of thought, in Man, and in the Bible. It is the eight-fold rhythm that is universal as the Divine order of development.

SCIENTIFIC ORDER AND LAW.

Price 6/-

The Method of Christ is here applied to the Bible in its order. The result is the conception that there are three Divine Books—Nature, Man, and the Bible.

THE DIVINE TRAVAIL IN NATURE, MAN & THE BIBLE.

Price 6/-

Indicates in what sense Science is revealing the Divine order in the universe: the distinction that exists between Law and Lawlessness; and in what way Sin brings in the Revelation of Grace and Sacrifice as the ideal in the Divine Travail.

THE DIVINE INHERITANCE.

Price 6/-

Studies the possessions gained by men through Science, the Bible, and the Ideal Man, by following the Methods of Christ, and of the Spirit.

THE DIVINE WISDOM.

Price 6/-

This work is a brief survey of Philosophy in Greece, the Roman Empire, in Scholasticism, and in Modern Philosophy; and pointing out in what way all Schools of thought have failed to attain to the Divine Wisdom.

THE DIVINE PURPOSE OF GRACE.

Price 6/-

Considers the Light that Science casts upon the problems of Force, Life, and Health; disease, disorder, sin and death; and the way of Salvation by Grace, with suggestions bearing upon Mysticism, Mystery, and the Kingdom of God.

London : G. LYAL, Bookseller, &c., 36, Hardy Ter., High Road,
Wood Green, N.

Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

FORMS OF RELIGION.

As seen in the Light of the Methods of
Christ and of the Spirit by following the
Divine Order of Development.

- | | |
|---------------|--|
| Chapter I. | Review of Past Studies in Development. |
| Chapter II. | The Order of Natural Development. |
| Chapter III. | The Spiritual Order of Development. |
| Chapter IV. | Ancestor Worship, Animism, Shamanism, Magic, &c. |
| Chapter V. | Myths, Idols and Idolatry. |
| Chapter VI. | Brahmanism and Buddhism. |
| Chapter VII. | Zoroastrianism and Parseeism. |
| Chapter VIII. | The Greek Form of Religion—Search after Wisdom. |
| Chapter IX. | Roman Religion—as Law, the State, the Empire. |
| Chapter X. | Old Testament Religion—Adam to Judaism. |
| Chapter XI. | The Religion of Christ in the Gospels. |
| Chapter XII. | The Religion of the Spirit in the Epistles. |
| Chapter XIII. | Forms of Christian Religion and Mohammedanism. |
| Chapter XIV. | Summation of the Order of Development. |

PRICE SIX SHILLINGS, &c.

HOMELY THOUGHTS SERIES OF PAMPHLETS :

- | | | |
|------|---|-----------|
| I. | Homely Thoughts on Faith, Science and Religion. | Price 1d. |
| II. | Homely Thoughts on Hope, Science and Psychology. | " |
| III. | Homely Thoughts on Patience, Empiricism and Science. | " |
| IV. | Homely Thoughts on Love, Mysticism, Science and Religion. | " |
| V. | Homely Thoughts on Authority in the Light of Science and Religion. | " |
| VI. | Homely Thoughts on The Way of Development in the Light of Science and Religion. | Price 2d. |
-

London : G. LYAL, 36, Hardy Terrace, High Road, Wood Green.
Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

THROUGH ALL BOOKSELLERS
and NEWSVENDORS.

